

Tourism Governance for Sustainable Heritage Tourism in Sri Lankan Heritage Destinations

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ABSTRACT

This thesis investigates tourism governance models for sustainable heritage tourism in Kandy, a world heritage city situated in central Sri Lanka. Additionally, it explains how the success of sustainable heritage tourism has underpinned sustainable livelihoods development from a socio-cultural perspective. The main objective is to find, identify and assess the influence of tourism governance on sustainable heritage tourism in Sri Lanka. Stemming from this approach is the development of a tourism governance model for sustainable heritage tourism in Kandy. This thesis is intended as a response to the challenges of adopting a sustainable livelihoods development approach. Accordingly, it investigates the role sustainable heritage tourism plays in host community development within the context of sociocultural, economic and environmental aspects in Kandy.

Employing a qualitative methodological approach, this thesis is underpinned by an interpretive research philosophy. Research data was collected through field-based in-country interviews and open-ended questionnaires as this approach allowed respondents to offer more information and to include their feelings, attitudes and understanding of the subject.

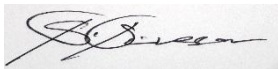
Research results from in-country fieldwork reveal that tourism governance models have a major influence on the viability of sustainable heritage tourism at Sri Lankan heritage destinations. Macro-scale and micro-scale factors were found to be influential in tourism governance models. Additionally, sustainable heritage tourism was found to be a persuasive factor in host community development.

Research from this thesis provides policy recommendations and potential management frameworks for tourism practitioners and policy makers. These insights into Kandy and other Sri Lankan heritage localities enable improvement of tourism governance systems and sustainable heritage tourism.

STATEMENT OF AUTHORSHIP

Except where explicit reference is made in the text of the thesis, this thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma. No other person's work has been relied upon or used without due acknowledgement in the main text and bibliography of the thesis.

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Introduction

Background of Study

Tourism makes a substantial economic contribution to regional development, particularly in developing countries, and also promotes intercultural understanding and socio-cultural connections. Tourist arrivals throughout most areas of the world are continuously increasing. According to the United Nations World Tourism Organization (UNWTO), international tourist arrivals grew by 4.4 percent globally in 2015, reaching 1184 million arrivals worldwide (UNWTO, 2016). Out of these arrivals 1.7 million were to Sri Lanka, representing an increase of 17.8 percent in the 2015 figures for the country (Sri Lanka Tourism Development Authority, 2016).

Sri Lanka is one of the most well-known tourist destinations within South Asia with tourism one of the country's fastest – growing industries and its fourth largest foreign-exchange earner in 2015 (Sri Lanka Tourism Development Authority, 2016). Normally, tourism can generate economic advantages with a comparatively small amount of investment when compared to other business investment options (Sharpley & Ussi, 2014; Sofield & Li, 2011). Tourism generates foreign-exchange earnings, creates the highest amount of direct and indirect employment opportunities and reduces the balance of payment deficit in developing countries (Choi & Sirakaya, 2005). However, income distribution and poverty reduction in developing countries remains an entrenched, ongoing and largely unresolved problem.

Numerous examples from within the literature emphasize the importance of governance, especially tourism governance, when considering tourism. Academics and international organizations have conceptualized and used the term governance in different ways. For example, Stoker (1998, p. 17) suggests “governance is ultimately concerned with creating the conditions for ordered rule and collective action”, while Dixon, Kouzmin, and Goodwin (2003, p. 101) points out that “governance is the exercise of political, economic, and administrative authority to manage a society’s affairs”. The UNWTO (2008) articulates that tourism governance is a:

process of managing tourist destinations through synergistic and coordinated efforts by governments, at different levels and in different capacities; civil society living in the inbound tourism communities; and the business sector connected with the operation of the tourism system (quoted in Duran, 2013, p. 10).

When stated this way, tourism governance can be viewed as the management of tourism communities and tourism destinations. Management strategies include coordinating different stakeholders throughout the tourism industry.

In this thesis tourism governance is formally understood as the exercise of micro and macro-scale factors to manage the tourism affairs of a region, with different levels of collaboration between divergent stakeholders. Macro-level factors include economic, political, social and cultural considerations, natural environment circumstances and the use of technology. Micro-level factors comprise of tourism policy, regulation, collaboration and coordination. For the purposes of this thesis a stakeholder is defined as an individual, group or entity having legal responsibility in terms of tourism development.

Although conceptualization of sustainability and sustainable tourism is awkward, heterogeneous scholars and international organizations have accepted the concepts. For

instance, Cater and Goodall (1992) have viewed sustainable tourism as meeting the needs of the host population in terms of improved standards of living in the short and long terms. As they envisage it, sustainability is a system to manage all the resources required to maintain the balance between economic, social and cultural development without endangering the environment. Moreover, implementation of sustainable tourism strategies should be considered as alleviating the negative impacts of tourism without sacrificing its benefits.

Much of heritage tourism literature to date makes the point that conceptualization of heritage tourism is difficult (Fyall & Garrod, 1998; Herbert, 1994; Hitchcock, King, & Parnwell, 2010; Hughes, 1995; Landorf, 2009; Millar, 1989). Poria, Butler, and Airey (2001) argue that heritage tourism is a phenomenon based on tourists' motivations and perceptions rather than on specific site attributes. Meanwhile, McKercher, Cros, and McKercher (2002) describe sustainable heritage tourism as respectful admiration of a nation's heritage by domestic and international tourists in ways that contribute to the social and economic well-being of the nation and its components without damage to the heritage resources. When stated this way, sustainable heritage tourism can be considered as a pathway to building economic and social well-being through preservation of the heritage.

In addition, Yale (1991) contends that heritage tourism is being seen as tourism centred on what we have inherited, which can mean anything from historic buildings, to art works, to beautiful scenery. Indeed, Drost (1996, p. 481) postulates that, as a goal for sustainable tourism consistent with the joint report of UNWTO and United Nations Environment Programme (UNEP),

the protection, enhancement, and improvement of the various components of man's environment are among the fundamental conditions for the harmonious development of tourism. Similarly, rational management of tourism may contribute to a large extent to protecting and developing the physical environment and the cultural heritage, as well as improving the quality of life.

In line with this assertion, it could be perceived that one goal of sustainable tourism is that of protecting and developing the cultural heritage. Heritage has been perceived as part of cultural tradition. Normally, heritage is transformed by several agents namely: state administrations; global actors (international organisations); members of host communities; foreign tourists and domestic tourists (Hitchcock et al., 2010). In this thesis the twin concepts of sustainable tourism and sustainable heritage tourism are intimately connected.

Recently many sustainable-tourism researchers have emphasized its importance (Bramwell & Lane, 2012; Buckley, 2012; Cheer 2010; Liu, 2003; Sharpley, 2000). Because of this, sustainable tourism can produce valuable contributions to national development at a federal economic - policy level and to host communities at a local level. For example, Lee (2013) articulates that sustainable tourism development helps to promote the satisfaction of tourists and improve the quality of host-community life. Likewise, Lordkipanidze, Brezet, and Backman (2005) emphasize that sustainable tourism facilitates regional development and in the process creates new entrepreneurs. Similarly, McKercher (2003) points out that sustainable tourism creates the foundation to safeguard biodiversity and preserve man-made heritage destinations. As well, Neto (2003) explains how sustainable tourism is used as a powerful policy driver to minimise negative environmental impact and maximise socio-economic benefits at tourist destinations. Moreover, Liu (2003), perhaps more contentiously and optimistically, states

that sustainable tourism helps to reduce the negative impact of tourism by maintaining long-term environmental sustainability. In fact, sustainable tourism is used as a strategic approach to develop a productive tourism business, with connections to other industries, within the context of economic, sustainable livelihood, sociocultural and environmental considerations.

In the second decade of the twenty-first century Sri Lanka is considered a developing country. Sri Lankan economic development, including the tourism sector, has progressively increased. Before the 1970s, the Sri Lankan economy depended heavily on the plantation sectors. Yet, since the mid-1960s, export of plantation products (tea, rubber and coconut) has collapsed. As a result, Sri Lanka has been forced to seek other income sources. In 1967, the federal government institutionalized the tourism industry; after this structural change the tourism industry became an essential income generator.

Over several years Sri Lankan-based researchers and non-government organizations have considered the positive, as well as negative, impacts of the tourism industry on socio-cultural and economic development. Silva (1978) argues in his study that while it has generated job opportunities and is an ongoing source of foreign exchange, the upswing of tourism has led to an increase in school-age children begging from tourists, prostitution and drug abuse. This subject has received attention from successive researchers. For example, Chandralal (2010) strongly emphasized the economic contribution of the tourism industry. However like Silva, he discusses the negative penetration of tourism that he argues stimulate prostitution and drug abuse. Similarly, Aslam, Awang, and Samdin (2012) contend that tourism devastates host-community non-material culture (intangible heritage, customs and traditions) through the impact of tourists' western culture and different modes of behaviour. Many Sri Lankans are traditionalist and religiously-oriented people who do not necessarily appreciate the revaluation of their

society and the penetration of Western cultural influences (Pfaffenberger, 1983). On the other hand, since the end of civil war in 2009, the Sri Lankan government has introduced a raft of reformist policies throughout every tier of government. Policy reforms to tourism structure allow direct foreign investment while also encouraging private domestic investment into the sector (Samaranayake, Lantra, & Jayawardena, 2013). However, the government continues to suffer from inefficient administration, social disputes and lack of coordination between private and public groups in the tourism sector. None of the literature reviewed addressed how tourism governance and management of Sri Lankan heritage destinations actually accelerates with the liberalization of investment modes within the tourism industry. The first time this subject was taken into account was by Powell, Cuschnir, and Peiris (2009). They point out that links between government organisations and private organisations are lacking, and also poor coordination among government organisations was. Further Senanayake (1993) and Karunaratna (1999) pronounce that many of the Sri Lankan cultural-heritage sites are living heritage. The consequence of this is that local community activity, the mobility of populations from villages to ancient cities and ineffective development projects negatively affect the preservation and management of ancient heritage cities. Moreover, in large part due to highly prominent promotional campaigns, key Sri Lankan tourism destinations have become extremely popular. This has, in turn, brought higher numbers of domestic and international tourists. At the same time, state and local levels of government, along with the private sector, have invested heavily to develop the tourism sector. This has been done in the absence of a comprehensive sustainable tourism plan. To date this ad hoc approach has resulted in an overall negative effect on tourism (Guruge, 2009, p. 93). All of these interrelated issues have led to the selection of Sri Lankan heritage tourism as the subject of this doctoral study.

Research Context Country

Situated in the Indian Ocean, Sri Lanka is a globally significant historical and cultural centre. It is a small island country spanning 435 km in length and 225 km in breadth. Sri Lanka was renowned as one of the important ports on the silk route because of its location in the south-eastern part of Asia and its expansive coastline of 2093 kilometres. The location of the island means it enjoys a temperate climate and two different Monsoon systems. One is the southwest monsoon from the Indian Ocean, the other is the north-east monsoon from the Bay of Bengal. As a result, Sri Lanka has different annual rainfall and temperature periods throughout the country (Samaranayake et al., 2013, p. 424). The central-highlands temperature hovers around 12 degrees celsius in December and 27 degrees celsius in June with an average rainfall of 1100 – 1400 mm annually. Average temperature in the low country ranges between is 20 – 35 degrees celsius.

The population of Sri Lanka is 20.65 million people. Of these, 14 million live in rural areas and the remaining 6.65 million in urban areas (Department of Census and Statistics, 2013). The profile of the community is a multi-ethnic and multi-religious people, with different customs, traditions and values, coexisting. Population distribution is: 75 percent Sinhalese, living all over the country and 11 percent Sri Lankan Tamil. The other major ethnic groups represented are: 4 percent Indian Tamils; 9 percent Muslims with the final 1 percent comprising Burghers, Malays and Indonesians (Department of Census and Statistics, 2013). Generally, Sinhalese speak Sinhala while Sri Lankan Tamils, Indian Tamils and Muslims speak Tamil. Both Sinhala and Tamil are used as official languages in government and private sectors with English considered a linking language. Importantly, Chronicles *Mahavamsa*, (which is the first historical text written in Pali) mentions that Dravidan (Tamil) and Aryan (Sinhalese) came from South India and North

India respectively. Buddhism, brought to the country in 236 B.E, is the major religion in Sri Lanka and is practised by 75 percent of its people (Perera 1998). Other religious groups are Hindu, Muslim and Christian, representing 13 percent, 10 percent and 6 percent of the population respectively. In Sri Lanka, ethnicity and religion have a strong interrelationship with each other. For example, most Sinhalese are devotees of Buddhism while Tamils are predominantly Hindu.

Sri Lanka was colonised by three different countries; the Portuguese 1517 – 1660, the Dutch 1661 – 1802 and the British 1803 – 1948. Sri Lankan political governance can be viewed as having two different eras. Firstly, the period before independence, the colonial era, during which the rulers adopted their own rules and regulations. For example, the Dutch rulers introduced the Roman Dutch rules and regulations called the *Rajakariya* system. The British abolished the *Rajakariya* system and implemented the British administrative system, launching the Legislative Council (LC) system, with different community representatives in 1833. This system consisted of nine official members and six unofficial members. Unofficial members included three European representatives with the other three members coming from the Sinhala, Tamil and Burgher communities (Central Bank of Sri Lanka, 1998). Following independence in 1948 the parliamentary system was introduced. In 1972 the Sri Lankan constitution was changed. During this period of reform the country was formally renamed the Democratic Socialist Republic of Sri Lanka. In 1978, the United National Party (UNP) government introduced a presidential system. According to this system the president of the country is vested with executive power. Recently the government has made further changes to the constitution and the parliament now has higher authority than the president. Many political parties are prominent in political activities. These include the United National Party (UNP); the Sri Lanka Freedom Party (SLFP), the Tamil Congress, the Ceylon Indian Congress, the

Jathika Vimukthi Peramuna (JVP), the Sri Lanka Muslim Congress and the Tamil Eelam Liberation Organisation (TELO). The United National Party and the Sri Lanka Freedom Party are the two main parties in Sri Lanka.

In Sri Lanka during the past thirty years the political climate was typified by tension as a result of an ongoing civil war (Fernando & Cohen, 2013). Sri Lanka is considered as a developing country but social and cultural progress is well-established when compared with neighbouring countries such as India and Pakistan. For example, Sri Lanka enjoyed a high literacy rate of 95.6 percent in 2013 and a low unemployment rate of 4.4 percent (Santhirasegaram, 2014). The service industry, a key contributor to the Gross Domestic Product (GDP), includes the tourism and hospitality sector. Chapter seven clearly outlines the contribution of the tourism industry to the regional and national development. This is an important detail as the tourism industry is the fourth most important foreign exchange earner (Sri Lanka Tourism Development Authority, 2015).

Sri Lanka has several unique tourist destinations typified by beautiful beaches, fabulous natural scenic locations, cultural heritage sites and pilgrim destinations of which the United Nations Educational, Scientific and Cultural Organization (UNESCO) has listed eight as World Heritage Sites (WHS). Of the eight sites, six have been listed as cultural heritage properties and the remaining two have been inscribed for their universal natural heritage values. Figure 1 shows the details of WHS in Sri Lanka. The 1031 sites on the World Heritage List in 2016 include 802 cultural heritage properties, 197 natural heritage properties and 32 combination heritage properties (UNESCO, 2016). Of the eight Sri Lankan sites, this thesis focuses on the ancient city of Kandy, an important cultural-historical city located in the Central Province of the country (see figure 1).

World Heritage Sites	Inscription Criteria	Location (District)	Nature of WHSs	Inscription data
Ancient city of Anuradhapura	(ii), (iii), (vi)	Annurathapura	Cultural heritage property	1982
Ancient city of Polonnaruwa	(i), (iii), (vi)	Polonnarawa	Cultural heritage property	1982
Sigiriya	(ii), (iii), (iv)	Matale	Cultural heritage property	1982
Gall	(iv)	Gall	Cultural heritage property	1988
Dambulla	(i), (vi)	Dambulla	Cultural heritage property	1991
Ancient city of Kandy	(iv), (vi)	Kandy	Cultural heritage property	1988
Sinharaja forest	(ix), (x)	Sabaragamuwa	Natural heritage property	1988
Central highlands of Sri Lanka	(ix), (x)	Nuwarally	Natural heritage property	2010

Figure 1: World Heritage Sites in Sri Lanka. Source: <http://whc.unesco.org/en/list>.

Kandy- World Heritage City

The ancient city of Kandy played and still plays a vital role in Sri Lankan history and cultural heritage. Accordingly, Kandy is considered the cultural and heritage capital of Sri Lanka. Government, private and public organizations and host communities have a vital interest in the development of sustainable cultural heritage tourism in Kandy. The city possesses many positive infrastructural and natural features that provide strong opportunities for sustainable heritage tourism development from a sustainable livelihoods perspective.

Situated in Central Province, the city of Kandy is located in a valley surrounded by green hillsides. It has an artificial lake and is bounded by the river Mahaweli on three sides and the Hantance range on the other. The location of the city means it is a particularly scenic city and that it enjoys a temperate climate. Figure 2 provides key demographic information of Kandy including population, total land area, employment opportunities, and population by ethnicity and capital of each district in Central Province.

Details	Percentages with their description
Land area	28.53 km ²
Total population	1,375,382
Population by ethnic group	
- Sinhalese	74.4%
- Tamil	11%
- Sri Lankan Muslim	13.9%
- Others	0.4%
Religion	
- Buddhist	73.4%
- Hindu	9.7%
- Islam	14.3%
- Christian	2.6%
Literacy rate	95.4%

Figure 2: Profile of Kandy. Source: Department of Statistics and Census.

The Tourism Industry in Kandy

The tourism industry has made, and continues to make, a valuable contribution to Sri Lankan economic and sociocultural development. The ancient city of Kandy has indefinable aesthetic values, a long history, rich cultural heritage and enjoys picturesque heritage streetscapes. Because of these special characteristics the Kandyan tourism industry has received important support from government and non-government institutions. In fact, the tourism industry in Kandy has developed more quickly than is evident in other ancient cities in Sri Lanka such as Anuradhapura and Polonnaruwa. The Kandyan community benefits from this tourism development in several ways: the market for local handicraft and agricultural products in Kandy are extended. The employment opportunities are enhanced.

Aziz (1995) observes that the growth of the tourism industry impacted positively on regional development. Tourism development in Kandy promotes the production of well-

developed infrastructure facilities for road transport, telecommunication services, accommodation and waste management. The local host community can also use these amenities with the result that, for some communities, their living standards and lifestyle have improved.

<i>Historical and Archaeological sites</i>	<i>Arabepola Ambalama</i>	<i>Church</i>
Queens Hotel	<i>Botanical Gardens</i>	St. Paul's Church
Mahawasala	Peradeniya Botanical Garden	Christ's Church
Old Umpire Hotel	Udawaththa Kale Forest	Baptist Church
Gurulupotha	<i>Scenery and Beauty</i>	Methodist Church
Balana Fort	Athar Place	<i>Hindu Kovil</i>
Cpt. Dosan Tower	Ulpathgama Wewa	Pulleyer Kovil
Ayurvedhic Hospital	Paraketawella Wewa	Vishnu Devale
Robert Nocks Tower	Sikurupotha Wewa	Natha Devale
Rev.Sangaraja's Home	<i>Education Institute and Agro Farms</i>	Pattini Devale
War Cemetery (World War II)	University of Peradeniya	Buddhism (temples)
Nanuoya Old Bridge	Kingswood College	Malwathu Maha Viharaya
Nanuoya Road Development Museum	Dharmaraja College	Diurum Bodiya
Danture War Zone	Kandy Museum	Niththawela Viharaya
<i>Cave, Inscriptions and Ambalama</i>	CIC Pelwehera farm	Gangarama Viharaya
Kandewela Ambalama	Gannoruwa farm	Dangarama Viharaya
Marassana Ambalama	<i>Natural (Mountains)</i>	Medawala Viharaya
Kandewela Ambalama	Balumgala	Palkubura Viharaya
Appalagoda Ambalama	Alagalla	Sri Wishnu Devalaya
Hewavissa Ambalama	Galhinna Kattapuwa	Natha Devalaya

Figure 3: Important tourist destinations in Kandy. Source: <http://www.tourism.cp.gov.lk>.

Kandyan tourism is best known for its heritage tourism. Many researchers within heritage tourism literature have discussed heritage tourism as being connected with social and

cultural events (Gonzalez, 2008; Graham, 2002; Hafstein, 2009; Kirshenblatt-Gimblett, 2004). Indeed, such heritage sites and events continue to celebrate past activities, sociocultural functions and political experience. For example, built heritage includes historic buildings, former battlefields, commemorative monuments (Hughes, 1995; Landorf, 2009; Logan & Reeves, 2008; Timothy & Boyd, 2006). Figure 3 outlines the key tourist destinations in Kandy.

Research Questions

This thesis attempts to address two central questions: Firstly, what is the extent of tourism governance on sustainable heritage tourism at Sri Lankan heritage destinations? Secondly, to what extent does sustainable heritage tourism facilitate economic livelihood and sociocultural development at Sri Lankan heritage destinations?

From these emerge a number of supplementary themes that lead to the following secondary questions: What is the role of tourism policy and tourism regulation in the sustainable heritage tourism practices in Sri Lankan heritage destinations? What is the role of stakeholders in tourism governance and sustainable heritage tourism at Sri Lankan heritage destinations? How can economic, political and religious environmental influence be ameliorated in regard to heritage tourism and heritage destination in Sri Lanka?

Significance of the Study

Heritage is a cultural process. It is not just about the construction and negotiation of the values and cultural meanings that underpin and identify it but is also about negotiating the feelings and emotions that underlie these identities (Millar, 1989). The scope of cultural heritage development projects includes monuments, heritage buildings, historic houses, gardens, national parks, nature reserves, museums, cultural landscapes and intangible heritage (Landorf, 2009; Millar, 1989; Nuryanti, 1996).

In 2003 a UNESCO document explains that the intangible heritage means “the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognise as part of their cultural heritage” (UNESCO, 2003B, p. 2).

Intangible heritage can be observed through the lifestyles of people and their associated festivals, rituals, and cultural practices. Although both domestic and international tourists visit heritage destinations the majority of visitors are domestic tourists, who have more interest in the history and local heritage of past generations. Heritage destinations have three different categories: cultural sites, natural sites and mixed sites. It is widely acknowledged that Sri Lanka’s natural and cultural heritage is rich, diverse and unique and comprises a key aspect of national identity. Its heritage therefore should be protected. This protection requires collaboration, coordination and discussion between stakeholders in the heritage management process (Aas, Ladkin, & Fletcher, 2005; Nuryanti, 1996).

Preservation of tangible and intangible heritage is an increasingly important issue as tourism and regional development attracts more attention (Choi et al., 2005; Garrod & Fyall, 2000). This focus has encouraged some researchers to discuss its relationship to sustainable tourism (Gilmour, 2006; Herbert, 1994; Hewison, 1989; Ho & McKercher, 2004; Timothy et al., 2006). Sustainable tourism plays an important role in the preservation of heritage and heritage destinations (Drost, 1996; Du Cros, 2001; McKercher, 2003). In the case of Sri Lanka, monuments and heritage buildings exemplify Sri Lankan ancient civilizations and as such should be protected. This is especially the case with the historical landscapes of the ancient city of Kandy.

This thesis provides invaluable research findings for academics as well as practitioners. It demonstrates the extent that tourism governance models influence sustainable heritage

tourism at Sri Lankan heritage destinations. Further, tourism governance has not received extensive consideration in tourism literature (Bramwell, 2010, 2011; Zahra, 2011). Therefore, this thesis makes a new and timely contribution to tourism governance literature and also to that of sustainable heritage tourism. Some researchers have explained the theoretical underpinnings of, and linkages between tourism governance and sustainable tourism development (Alipour, Vaziri, & Ligay, 2011; Bramwell, 2011; Bramwell et al., 2012; Moscardo, 2011), however very few relate governance models to heritage management (Wang & Bramwell, 2012). This thesis, by exploring the themes of governance, heritage and sustainable tourism in Sri Lanka, with particular emphasis on Kandy, makes an original contribution to tourism scholarship in the field.

The thesis takes into account the need for preservation and revitalization of traditional cultural practice. In doing so it also engages with debates about the implications of economic and political policies regarding heritage tourism and significant heritage destinations in Sri Lanka. This approach contributes to the proposed development and management strategies of heritage destinations and heritage tourism in Sri Lanka, again with particular reference to the case study of Kandy.

Sustainable heritage tourism is investigated by consideration of economic livelihoods, social dynamics and environmental dimensions. Consequently, in a research-to-practice approach, it will also assist in contributing to developing the lifestyles of host communities.

The Tourism Industry in Sri Lanka

The development of the tourism industry in Sri Lanka dates back to the British era. In fact, by the mid-nineteenth century, Sri Lanka was viewed as an important winter resort by middle-class Europeans due to inexpensive costs, climate, and the built environment; a

legacy of 450 years of colonialism by different European countries. In 1937, the Tourist Bureau – a government organisation – was established to develop the tourism industry. Although, the development of the tourism industry has been subject to endogenous and exogenous shocks. In other words the development of tourism in Sri Lanka has been characterised by political instability (including civil war), maladministration, ineffective public policies (particularly in tourism), and periodic economic crises (Cochrane, 2010).

Before the 1960s, Sri Lankan export income was heavily reliant on three plantation products – tea, rubber, and coconut. The collapse of the market for these three export products forced the establishment of other strategies, particularly tourism development, to earn foreign exchange. Longitudinal data reveals that tourist arrivals increased continuously from 21,000 in 1948 to 407,230 in 1982 (Central Bank of Sri Lanka, 1998). Since the 1960s, developing countries such as Sri Lanka have increasingly engaged the development of a tourism industry as a means of economic transformation. Due to increased budget deficits and reliance on foreign currency earnings have increased continuously in Sri Lanka. In response to these internal and external circumstances Sri Lanka was forced to promote tourism and develop it as an industry. The Ceylon Tourist Board (CTB) was formed in 1966. Through this organisation tourism activities development and promotional activities were coordinated. Further, a global campaign of country promotion and destination branding through soft diplomacy initiatives was successfully implemented via diplomatic missions. However tourist arrivals stagnated until 1967. There are many reasons for the low tourist arrivals during this period. Some of the reasons include the following: Sri Lanka is located at a geographical remove from North America and Western Europe, the two regions that provide really high volume, high-spending visitors. Accordingly, travelling to Sri Lanka is more expensive from these regions than to other exotic island destinations such as Barbados, Tahiti and Vanuatu; this

cost of travel was and has remained a main drawback for attracting large numbers of tourists. The lack of local capacity and the institutionalization of the tourism industry and tourism activity meant the sector was not perceived as an important economic activity. Only two international airlines provided transport services to Sri Lanka. After implementation of the first master plan this changed when many airline services commenced providing quality transport services. Before 1967, the Bandaranaike International Airport had only one terminal and this lack of capacity was a barrier to attracting high volumes of tourists. This, at last, was overcome by the building of a second terminal in 1968. In many cases there was substandard accommodation and also a lack of accommodation in general. This capacity gradually increased from 79 establishments in 1970 to 143 by 1985 (Central Bank of Sri Lanka, 1998). The Ceylon Tourist Board implemented well-planned tourism promotional drives which led to increased tourist arrivals between 1968 until the onset of the Sri Lankan Civil War in 1983. Particularly, tourist arrivals decreased in 1971, with emergence of a youth insurrection. From 1977 onwards, implementation of liberalization policies created a favourable environment to attract public as well as private investment in the tourism industry. This policy allowed direct foreign investment and removed foreign travel restrictions and foreign exchange control. Under this scheme, multinational companies and domestic private investors committed to developing a large-scale hotel industry and other infrastructure facilities.

The Government also undertook a programme to build resorts as well as developing infrastructure including highways and railways. The Ceylon Tourist Board aggressively activated tourism promotional activities overseas through Sri Lankan embassies. The statistics displayed so far on the tourist arrivals represents the year-to-year growth story they do not show the constant growth rate of tourist arrivals.

Year	Tourist arrivals	%	Year	Tourist arrivals	%
1970	46,247	-	1993	392,250	0
1971	39,654	-14	1994	407,511	4
1972	56,047	41	1995	403,101	-1
1973	77,888	39	1996	302,265	-25
1974	85,011	9	1997	366,165	21
1975	103,204	21	1998	381,063	4
1976	118,971	15	1999	436,440	15
1977	153,665	29	2000	400,414	-8
1978	192,592	25	2001	336,797	-16
1979	250,164	30	2002	393,171	17
1980	321,780	29	2003	500,642	27
1981	370,442	15	2004	566,202	13
1982	407,230	10	2005	549,308	-3
1983	337,530	-17	2006	559,603	2
1984	317,734	-6	2007	494,008	-12
1985	257,456	-19	2008	438,475	-11
1986	230,106	-11	2009	447,890	2
1987	182,620	-21	2010	654,476	46
1988	182,662	0	2011	855,975	31
1989	184,732	1	2012	1,005,605	17
1990	297,888	61	2013	1,274,593	27
1991	317,703	7	2014	1,527,153	20
1992	393,669	24	2015	1,798,380	17.8

Figure 4: Tourism growth trends – 1971 to 2015. Source: SLTDA.

In fact, several internal and external factors determined tourist arrivals during the past forty years. Figure 5 below illustrates a first tourist boom, observed from 1977 to 1982: tourist arrivals increased from 153,665 in 1977 to 407,230 in 1982.

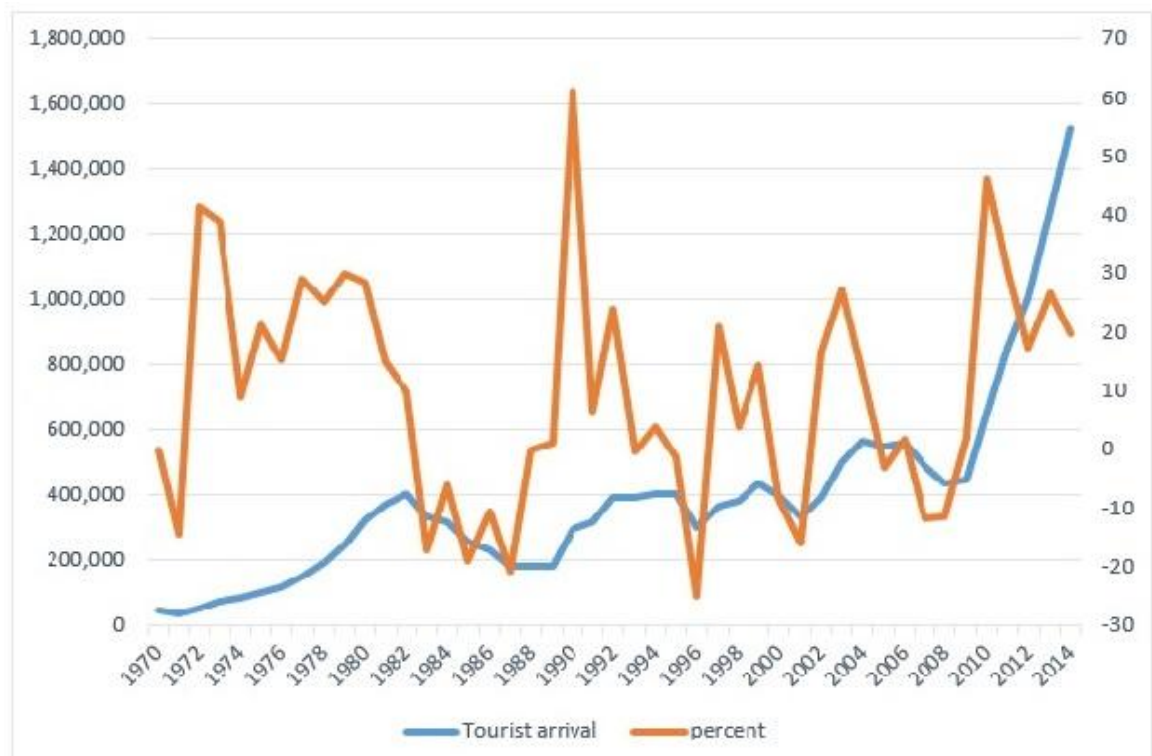


Figure 5: Tourist arrivals by years. Source: SLTDA.

In 1982, tourist traffic to the country decreased continuously until 1989 due to the unsettled security conditions. Since the early part of the 1990s, investment in the tourism industry has increased typified by well-planned constructions and more sophisticated promotional campaigns. However, the full benefits of the investment had not been reaped because of the adverse publicity resulting from the security situation in the island and high competition from other regional destinations, such as the Maldives and India, deeply affected the industry (Samaranayake et al., 2013).

A second tourist boom was experienced during the period 1990 to 1995. However, in 1996, there was again a sharp drop in tourist arrivals due to increased conflict between the Liberation Tigers of Tamil Eelam (LTTE) and the Sri Lankan Armed Forces (including the LTTE bombing of the central bank). It led to heightened tension in Colombo, the site of the bombing, and throughout the country. However, in the latter part of 1997, the

government took the necessary actions to recommence revitalization of the Sri Lankan tourism industry: in this period promotional and development strategies were implemented. Internal conflict and terrorist events in 2001 once again shocked the Sri Lankan tourist industry when the Bandaranaike International Airport in Sri Lanka and the World Trade Centre in America were attacked. In 2009, after a cessation in the ethnic conflict, tourist arrivals showed another upward surge. The tourist arrival figures increased steadily from 447,890 in 2009 to 1,500,198 in 2014 (see figure 4). Under Mahinda Chintana, the Sri Lanka Tourism Development Authority has implemented its most recent tourism development strategy (Sri Lanka Tourism Development Authority 2011 – 16). This tourism development strategy plan consists of five main objectives to be accomplished throughout the period.

Year	Official tourist Receipts US\$ Million	Year	Official tourist Receipts US\$ Million
1970	3.6	1993	208
1971	3.4	1994	230.7
1972	7.3	1995	225.4
1973	12.8	1996	173
1974	16.4	1997	216.7
1975	22.4	1998	230.5
1976	28.2	1999	274.9
1977	40	2000	252.8
1978	55.8	2001	211.1
1979	77.7	2002	253
1980	110.7	2003	340
1981	132.4	2004	416.8
1982	146.6	2005	362.3
1983	125.8	2006	410.3
1984	104.9	2007	384.4
1985	82.2	2008	319.5
1986	82.1	2009	349.3
1987	82	2010	575.9
1988	76.6	2011	838.9
1989	76	2012	1,038.3
1990	132.0	2013	1,715.5
1991	156.8	2014	2,431.1
1992	201.4	2015	2980.6

Figure 6: Official tourist receipts. Source: SLTDA.

The objectives are: to increase tourist arrivals from 650,000 in 2010 to 2.5 million by 2016, to encourage direct foreign investment (three thousand million US dollars), to generate direct and indirect employment (500,000 in 2016), to develop the network or linkage of trade and economics throughout the world, amplifying the foreign exchange earnings (USD 500 million in 2010 to USD 2.75 billion) and finally to build social equity through economic diversity (Sri Lanka Tourism Development Authority, 2010, p. 4). This period is a landmark one for Sri Lankan tourism development. The SLTDA and the Sri Lanka Tourism Promotion Bureau (SLTPB) have implemented several promotional strategies to attract international tourist arrivals through overseas Sri Lankan embassies. With the improvement of domestic security arrangements from 2009, following the end of the Civil War, international tourist arrivals showed a positive growth rate of 46 percent in 2010. Yet in the succeeding years, 2011 – 2013, tourist traffic to Sri Lanka decreased due to the unstable political environment namely an international war crime inquiry in the aftermath of the Sri Lankan Civil War, internationally reported sexual assaults on international tourists (one British tourist was raped and killed) and the ongoing global economic recession and climate events. However in 2014 and 2015 international tourist traffic increased once again.

Year	Accommodation Capacity		Annual rooms Occupancy	Year	Accommodation Capacity		Annual rooms Occupancy	Year	Accommodation Capacity		Annual rooms Occupancy
	Rooms	Beds			Rooms	Beds			Rooms	Beds	
1970	1,408	2,816	42.8	1985	9,826	19,352	32.7	2000	13,311	24,953	52.3
1971	1,767	3,534	31.1	1986	9,794	19,301	32.9	2001	13,626	25,595	42.1
1972	1,891	3,646	38.8	1987	9,921	19,322	31.5	2002	13,818	26,511	43.1
1973	2,468	4,801	42.4	1988	9,977	19,432	32.1	2003	14,137	26,854	53.2
1974	2,905	5,699	39.7	1989	9,459	18,464	31	2004	14,322	24,740	59.3
1975	3,632	7,142	36.8	1990	9,556	18,669	47.2	2005	13,162	25,597	45.4
1976	4,581	8,913	37.7	1991	9,679	18,947	48.4	2006	14,218	27,117	47.8
1977	4,851	9,447	42	1992	10,214	19,907	55.3	2007	14,604	27,500	46.2
1978	5,347	10,431	47.7	1993	10,365	20,242	57	2008	14,793	28,698	43.9
1979	5,599	11,212	52.8	1994	10,742	20,929	56.6	2009	14,461	28,344	48.4
1980	6,042	11,790	57.8	1995	11,255	21,680	52.6	2010	14,714	28,978	70.1
1981	6,891	13,773	54.5	1996	11,600	22,040	40.3	2011	14,653	28,344	77.1
1982	7,539	15,001	47.8	1997	12,370	22,944	49.1	2012	15,510	30,880	71.2
1983	8,852	17,605	35.9	1998	12,770	23,373	52.8	2013	16,223	32,284	71.7
1984	9,627	18,970	35.6	1999	12,918	24,216	57.6	2014	18,078	35,976	74.3

Figure 7: Accommodation capacity. Source: SLTDA.

In Sri Lanka the monsoon system plays an important role in determining tourist arrivals. Normally, in May – July, tourist arrivals are low compared with other months. Figure 8 illustrates tourist arrivals usually achieve a peak in November – December with the growth rate of tourist traffic at 16 percent in December 2014. The monsoon season begins in late May or early June. Therefore, in this period, tourist arrivals were comparatively low. European tourists prefer to visit during the northern winter.

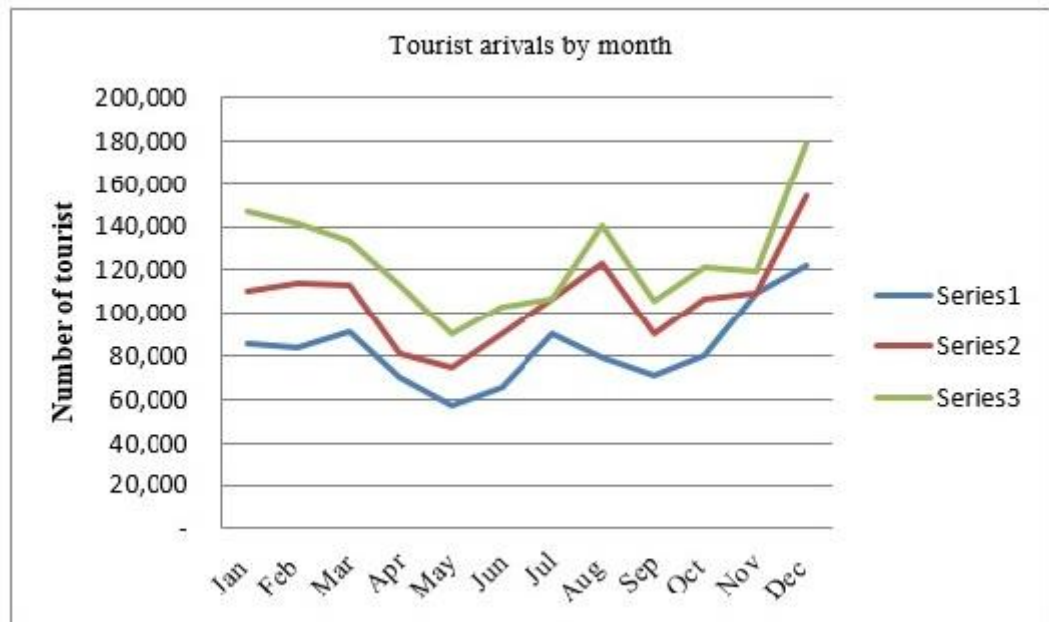


Figure 8: Tourist arrivals by month. Source: SLTDA.

Employment Generation

Employment generation is a key factor with which to evaluate the contribution of tourism development. The tourism industry is closely associated with several service-providing industries such as the hotel industry, tourist operators, tour agencies and caterers. Some industries are not only directly linked with the tourism industry but also linked with other industries. For example, airport services are fundamental to enhancing the flow of tourist arrivals. Measurement of employment within the tourism industry has therefore incorporated airport employment.

Year	Employment			%	Year	Employment			%
	Direct	Indirect	Total			Direct	Indirect	Total	
1970	5,138	6,940	12,078	0	1993	30,710	42,994	73,704	7
1971	6,397	8,640	15,037	24	1994	33,956	47,538	81,494	11
1972	7,040	9,500	16,540	10	1995	35,068	49,095	84,163	3
1973	7,134	10,780	17,914	8	1996	31,963	44,748	76,711	-9
1974	8,551	11,550	20,101	12	1997	34,006	47,608	81,614	6
1975	10,148	13,700	23,848	19	1998	34,780	48,692	83,472	2
1976	11,752	15,900	27,652	16	1999	36,560	51,184	87,744	5
1977	13,716	18,520	32,236	17	2000	37,943	53,120	91,063	4
1978	15,404	20,795	36,199	12	2001	33,710	47,194	80,904	-11
1979	18,472	24,937	43,409	20	2002	38,821	54,349	93,170	15
1980	19,878	28,022	47,900	10	2003	46,761	65,465	112,226	20
1981	23,023	32,232	55,255	15	2004	53,766	75,272	129,038	15
1982	26,776	37,486	64,262	16	2005	52,085	72,919	125,004	-3
1983	22,374	31,234	53,608	-17	2006	55,649	77,909	133,558	7
1984	24,541	34,357	58,898	10	2007	60,516	84,722	145,238	9
1985	22,723	31,810	54,533	-7	2008	51,306	71,828	123,134	-15
1986	22,285	31,199	53,484	-2	2009	52,071	72,899	124,970	1
1987	20,338	28,473	48,811	-9	2010	55,023	77,032	132,055	6
1988	19,960	27,944	47,904	-2	2011	57,786	80,899	138,685	5
1989	21,958	30,741	52,699	10	2012	67,862	95,007	162,869	17
1990	24,964	34,950	59,914	14	2013	112,550	157,600	270,150	66
1991	26,878	37,629	64,507	8	2014	129,790	170,100	299,890	11
1992	28,790	40,306	69,096	7	2015	135,930	183,506	319,436	12

Figure 9: Employment generation. Source: SLTDA.

This analysis of employment in the tourism sector covers the period 1970 to 2014. Figure 9 clearly shows direct and indirect employment and indicates growth in the tourism sector. In 1967, implementation of the five-year tourism development plan commenced to facilitate increased employment in tourism and related industries like tourist retail shops and restaurants. During the 1970s, direct employment more than doubled, while indirect employment grew threefold, which continued, and by 1990 recorded levels reached

24,964 for direct employment and 34,950 indirect employments. In 1996 the direct and indirect employment in the sector stood at 31,963 and 44,748 respectively. The rate of increase in employment that had risen unabated until the early 1980s decelerated after the mid-1980s, reflecting setbacks suffered by the industry, primarily because of the Civil War.

Employment showed positive growth between 1997 and 2001 largely because of the establishment of new hotels and resorts in the south coastal belt and in the hill country. By 2001, employment generation had declined by 11 percent due to an attack at Bandaranaike International Airport, by the Liberation Tigers of Tamil Eelam. Fourteen suicide bombers attacked the air-force base and then the adjacent civilian airport, in the process destroying eleven aircraft and damaging a further fourteen planes at a cost of US\$350 million. In response tourism in Sri Lanka dramatically decreased by over 15 percent by the end of 2001. The decline in tourist traffic to Sri Lanka led to a reduction in tourism industry employment. One indicative example is that of John Keells' one of Sri Lanka's main holding companies announced that it had closed eight of its tourist hotels and laid off 90 percent of its casual employees.

Direct and indirect employment in tourism industry increased continuously from 2002 to 2007 due to a dramatic improvement in the domestic political situation. An understanding of memorandum signed between the LTTE and the Sri Lankan government led to the reopening of the A9 highway, a major trunk route, in early 2002 and stimulated investment in the sector with a number of businesses being established in the north and east. During 2008 and 2009, this growth rate was disturbed and once again instability was created within the tourism industry due to the Civil War. The volume of direct and indirect employment increased again from 2010 to 2014: by 2013 employment growth

rate was recorded at 66 percent reflecting a high level of construction and a reasonable amount of foreign direct investment in the tourism industry.

The Tourism Market

Over the last two centuries, Sri Lanka was heavily dependent on Western-European markets, especially the United Kingdom and Germany who alternated between the first and second most important trading partners in the early years (Attanayake, Samaranayake, & Ratnapala, 1983; Guruge, 2009). Sri Lanka is a significant tourist destination among middle-class Europeans, due to the low travel expenses and high-quality hospitality service provided compared with other South Asian destinations (Samaranayake, 2012). Additionally, Sri Lanka has notable historical connections with Western Europe. Recent evidence confirms that Asian travellers comprise the largest number of arrivals with India now the largest single source of arrivals in Sri Lanka (Sri Lanka Tourism Development Authority, 2015). While the European traveller continues to be important, this major market has dwindled over the previous years due to increasing demand experienced from other sources namely North-east Asia, South-east Asia, South Asia, Eastern Europe, the Middle East, North America and Australia. Figure 10 clearly illustrates tourism arrivals by regions.

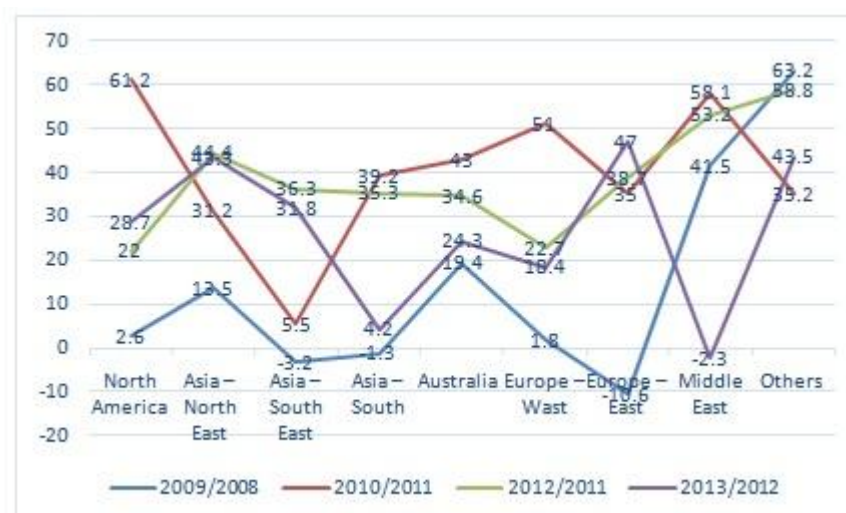


Figure 10: Tourism arrivals by regions. Source: SLTDA.

The Top Ten Tourist Markets

Travellers from India and the Maldives dominate the contemporary Sri Lankan tourism market. International tourist arrivals to Sri Lanka between 2010 and 2014, by country of origin, are provided in figure 11.

The United Kingdom retained its position as the second major tourist producer to the country registering a share of 11.4 percent in 2012. The highest source of tourist arrivals, those from India and the UK, claimed 28.9 percent of the total tourist traffic to the country. Germany maintained its position as the third major source of tourists as in the previous year. Further France, Australia and Maldives continued their ranking as fourth, fifth and sixth positions recording shares of 5.6 percent, 5.1 percent and 4.7 percent respectively. The USA, which ranked in eighth position in 2011, increased to seventh place on the list in 2012. Canada, seventh in 2011, dropped to eighth place in 2012. Russia ranked tenth in 2011 and moved up to ninth place in 2012, while the Netherlands, ninth in 2011, decreased to tenth in 2012. The top ten markets accounted for 62.6 percent

of the total tourist traffic to Sri Lanka in 2012. This was a drop of three percent compared to the previous year.

Countries	Market Shares % 2010	Countries	Market Shares % 2011	Countries	Market Shares % 2012	Countries	Market Shares % 2013	Countries	Market Shares % 2014
India	19.4	India	20	India	17.5	India	16.3	India	15.9
UK	16.1	UK	12.4	UK	11.4	UK	10.7	UK	9.4
Germany	7.0	Germany	6.5	Germany	7.1	Germany	6.7	China	8.4
Maldives	5.5	France	5.7	France	5.6	Maldives	6.23	Germany	6.7
Australia	5.1	Maldives	5.1	Maldives	5.1	France	5.05	Maldives	5.7
France	4.8	Australia	4.9	Australia	4.7	China	4.26	France	5.2
Canada	3.2	Canada	2.9	USA	2.9	Australia	4.25	Russia	4.6
USA	2.9	USA	2.8	Canada	2.9	Russia	4.0	Australia	3.8
Netherlands	2.7	Netherlands	2.8	Russia	2.8	USA	2.7	USA	2.6
Japan	2.2	Russia	2.5	Netherlands	2.6	Canada	2.4	Japan	2.6

Figure 11: Top ten tourist market. Source: SLTDA.

Contribution of This Thesis

This thesis contributes to the existing literature on tourism governance and sustainable heritage tourism in a number of ways.

Firstly, from a theoretical point of view, this thesis explains the relationship between tourism governance and sustainable heritage tourism. Further, it investigates what factors determine the governability of tourism, and also analyses the participation of multiple stakeholders in tourism governance and sustainable heritage tourism. The thesis investigates economic, political and religious implications for heritage tourism and heritage in Sri Lanka. As a result, it contributes a new analysis of sustainable cultural heritage tourism and adds value to the existing body of literature on the subject.

Secondly, the thesis has empirically demonstrated the role of tourism governance and sustainable heritage tourism at Sri Lankan heritage destinations from the viewpoints of different segments of stakeholders, with particular reference to Kandy.

Thirdly, it contributes to Sri Lankan heritage tourism policy through a case study approach with particular emphasis on Kandy. This is timely because of the very limited number of studies available that deal specifically with Sri Lankan heritage destinations.

Finally, from a tourism management point of view, the thesis considers the degree to which tourism governance and factors influencing governance are related to sustainability in the context of heritage tourism. In addition, the thesis proposes a governance model for sustainable tourism in heritage destinations and provides some strategies to develop heritage tourism and sociocultural development in the heritage city of Kandy.

The study is of benefit to academics, researchers, policy-makers and practitioners in Sri Lanka and other similar countries through its exploration of the relationship between tourism governance and sustainable heritage tourism, and by proposing policies to improve its current status.

Thesis Outline

This thesis focuses on the topic of tourism governance and sustainable heritage tourism at Sri Lankan heritage destinations, with an emphasis on the heritage tourist city of Kandy situated in central Sri Lanka. The thesis, consisting of eight chapters, mainly investigates tourism governance, sustainable tourism, heritage tourism and tourism policies and planning. The first two chapters of this discuss research methodology and include a literature review. The following chapters are developed through field-based interviews, document analysis and open-ended questionnaires.

Chapter one discusses methodologies applied in the research leading on to the establishment of the research paradigm and the significance of this doctoral study. It

discusses interpretivism research philosophy and the justification for applying an interpretivism philosophy to this thesis. Further reasons for employing a qualitative research methodology for this study and the data collection instruments (interview and open-ended questionnaires) are clearly demonstrated in this chapter. Importantly the significance of sample size and also details of respondents are explained and evaluated.

Chapter two examines the theoretical aspects that underpin the tourism governance arguments central to this thesis. This chapter defines and analyses the meaning of key terms including governance and tourism governance as well as considering the theoretical and normative views of the governance. It also explains the relationship between both micro- and macro-scale factors and tourism governance. Through an examination of key literature on tourism governance, it draws out the ways that different scales are entrenched in governance models and spells out the importance of governance in heritage. The terms ‘sustainability’, ‘sustainable heritage tourism’ and ‘sustainable tourism’ are defined, and sustainable heritage tourism as applied to Kandy is explained. Sustainable heritage tourism is considered through three dimensions: economic and livelihoods, sociocultural and the environmental impact. Through a discussion of the secondary literature the conceptual relationship between tourism governance and sustainable heritage tourism is interrogated.

Chapter three contextualises the historical background of Kandy and its significance as a cultural heritage destination in the present day. Kandy has three historical periods: the pre-colonial era, the British era and the era following Sri Lankan independence. All three eras have determined built environment and intangible cultural heritage that gives Kandy its distinctive global appeal as a twenty-first century cultural heritage tourism destination.

Chapter four investigates Kandyan architecture and arts. It argues that this cultural heritage is key to the ongoing preservation and revitalization process of Kandyan cultural heritage and cultural heritage tourism. This chapter also discusses the key contributions of Kandyan heritage in promoting Sri Lankan tourism. It argues economic strategies and sociocultural development through sustainable heritage tourism are interconnected.

Chapter five describes Kandyan intangible heritage. This is done through an examination of ethnicity, religion and traditional foods. Kandyan intangible heritage in particular performing arts and festivals are evaluated. This chapter also explained the significance of heritage industry in the both regional and national development.

Chapter six discusses contemporary tourism in Sri Lanka with evidence of the empirical findings. This chapter considers tourism trends in Kandy using a strengths, weaknesses, opportunities and threats analysis (better known as a SWOT analysis). The Sri Lankan governance system and tourism related organizations and their contributions are interrogated.

Chapter seven presents the research findings and discusses sustainable heritage tourism in Kandy. The discussion is developed based on three sets of data gathered during field based interviews and questionnaires undertaken during in-country research in 2015 and 2016.

In chapter eight, Kandyan stakeholders' viewpoints are discussed. The research findings in this chapter derive from interview and open-ended questionnaires undertaken during fieldwork. These are considered in conjunction with an analysis of tourism policy

documents. In this chapter empirical findings comprise information from many different stakeholders drawn from key spheres of influence and interest. The chapter also discusses tourism policy, planning and governance based on the evidence of the empirical findings and investigates community participation in the tourism industry. The need for collaboration and coordination in establishing tourism governance models and the implementation of sustainable heritage tourism strategies is also examined.

The conclusion deals with the findings of the thesis and provides recommendations for enhancing the Sri Lankan tourism industry in the context of tourism management and sustainable heritage tourism. Further, in this chapter the limitations of this research trajectory is acknowledged and future research directions are indicated.

The thesis conclusion also draws together the key themes of this doctoral study and provides insights into understanding the terms of tourism governance and sustainable heritage tourism in Kandy and more generally, Sri Lanka. It highlights the importance of the tourism governance model and the sustainability of the tourism industry in Sri Lanka. Further, the final part of this thesis provides an historical summation of Sri Lankan tourism industry for the past forty-six years from 1970 until 2016. This investigation is of crucial significance to the thesis because, when a governance model is created, it allows us to understand the strengths and weaknesses of the tourism industry. The following chapter puts forward a rationalization for the research framework. It is to the research methodology that we now turn.

Chapter One

Research Methodology

1.1 Introduction

This chapter discusses the methodological framework of this thesis. The research engages qualitative approaches into issues related to tourism governance and sustainable heritage tourism in Sri Lankan heritage destinations. This methodology is necessary to ensure research is conducted in an analytical manner.

The chapter is organized as follows: section 1.2 discusses the research paradigm and its role in this thesis. Section 1.3 deals with research philosophy and the various themes that inform the development and response to the research question. Section 1.4 considers the different research methods, the significance of qualitative methods and a justification of the qualitative methods approach for this research. Section 1.5 outlines the data collection methods and the sampling system. Section 1.6 explains the data analysis techniques. Section 1.7 examines the validity of data. Finally, section 1.8 provides the conclusion of the chapter.

1.2 Research Paradigm

Although different methods are available for conducting research it should be underpinned by some consistent standards and principles, which can be called paradigms. In the social sciences, research can be conducted from different perspectives espousing varying methodologies. The research approach employed should be directed by whether data is collected for analysis or for a reasoning approach, such as induction or deduction.

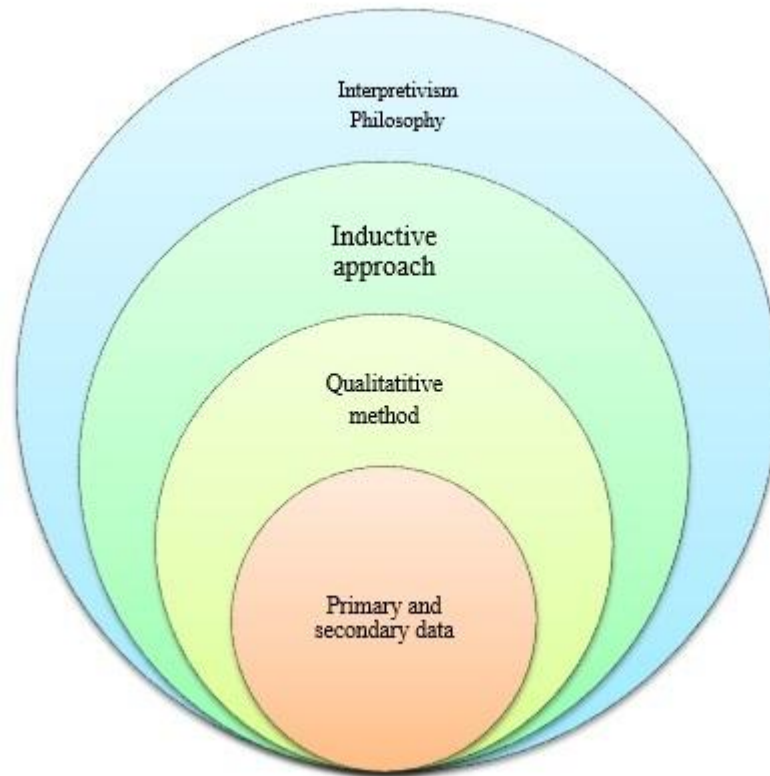


Figure 12: Research approach. Source: After Saunders, Saunders, Lewis, and Thornhill (2012).

The research paradigm and the research methodology should be designed based upon the research problem and the research questions (Gomm, 2008; Oakley, 1999). Further Oakley (1999, p. 155) articulates that

Paradigms are that they are normative; they are ways of breaking down the complexity of the real world that tell their adherents what to do. Paradigms are essentially cultures, and as such they are fundamentally embedded in the socialization of their adherents; a way of life rather than simply a set of technical and procedural difference.

Additionally a paradigm can be viewed as an accepted model or pattern of research and enquiry. Saunders et al. (2012) suggest that a research paradigm is the method in which

researchers look at a particular event – in the case of this thesis, the management strategies of heritage tourist sites in Kandy and central Sri Lanka – to systematically investigate how the various interested parties interact with each other. Figure 12 illustrates the research approach, it consists of four important components of research methodology of this thesis namely, philosophy, inductive approach, qualitative method and data collection sources.

1.3 Research Philosophy

Saunders et al. (2012) postulate that there are four different research paradigms: realism, interpretivism, positivism and pragmatism. Mark, Richard, and Andy (1999) propose that positivism is the study of secondary literature to establish a relevant theory and develop hypotheses or propositions which can then be tested for association by deducing logical consequences from them that are tested against empirical evidence. Veal (2006, p. 37) articulates that positivism is a research framework, similar to that adopted by the natural scientist, in which the researcher undertands people as phenomena to be studied from the outside, with behaviour to be explained on the basis of facts and observations gathered by the researcher. Another research paradigm is pragmatism which is a practical process and allows a different approach to data collection (Saunders et al., 2012). Pragmatism assists the researcher to utilize a mixed-methods research approach (Jogulu & Pansiri, 2011). Realism is another philosophy which relates to a scientific approach. Indeed, realism resists idealism and promotes the independence of an individual mind (Saunders et al., 2012). Realism acknowledges a reality independent of the senses that are accessible to the researcher's tools and theoretical speculations (Bryman & Emma, 2003).

Interpretivism is another important research philosophy that enables the social science researcher to recognise variations between humans and their roles in society as social

actors (Saunders et al., 2012, p. 137). Furthermore, Veal (2006, p. 37) articulates that “the interpretive model places more reliance on the people being studied to provide their own explanations of their situation or behaviour”. In the same way, Williamson (2013, p. 9) observes that in interpretivism

people are constantly involved in interpreting their ever-changing world; researchers who are interpretivists believe that the social world is constructed by people (the nominalist position) and is therefore different from the world of nature.

This thesis employs interpretivism philosophy with the researcher able to investigate how the participants construct and understand their world in terms of social phenomenon. Interpretivism is very useful as it differentiates between humans and their role in society as social actors (Saunders et al., 2012, p. 137). Further, interpretivism philosophy creates a clear way to recognize the world not only by the sense of human observation but also through human interpretation of what our senses tell us about events. Interpretivism is a more appropriate philosophical foundation for qualitative research. This type of paradigm emphasizes a holistic perspective of the person and environment that is more congruent with the tourism discipline. It is very helpful in deciphering the research participant’s voice, concerns and practice. Cole (2006, p. 26) proposes that qualitative researchers are “more concerned about uncovering knowledge about how people feel and think in the circumstances in which they find themselves, than making judgments about whether those thoughts and feelings are valid”. Further, researchers argue that interpretivism research philosophy was developed as a reaction to, positivism (Cole, 2006; Sarantakos, 1998; Saunders et al., 2012; Williamson, 2013). It can therefore be called anti-positivism. Generally, interpretivism is a comprehensive concept that embraces many different research paradigms. Interpretivism is sometimes described as constructivism (Saunders et

al., 2012). Interpretivism is associated with four different philosophies: phenomenology, hermeneutics, symbolic interaction and ethnology. Phenomenology and hermeneutics play an important role in interpretivism philosophy (Saunders et al., 2012). Figure 13 below illustrates the research process for this thesis. It begins with the central premise of the research question, considers relevant philosophical perspectives and methods as well as the process off data gathering to explain and defend the central argument. An argument I contend asserts that an inclusive tourism governance management framework is essential for cultural heritage tourism sites in Sri Lanka using Kandy as a case study.

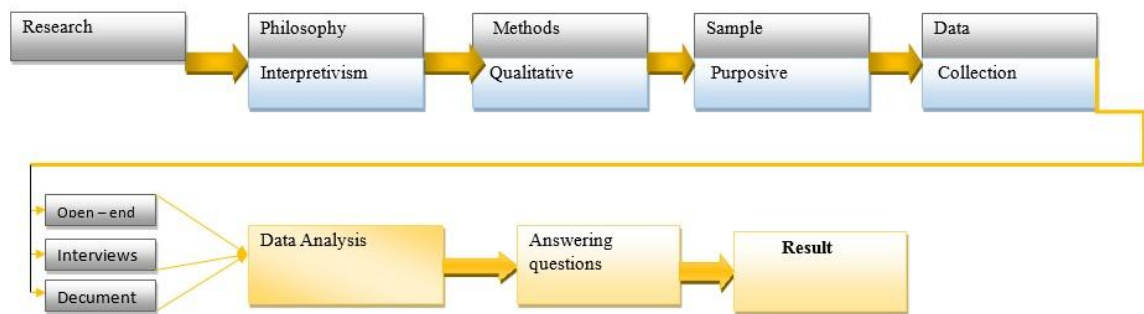


Figure 13: Research process. Source: Sivesan Sivanandamoorthy.

1.4 Research Methods and Justification of Research Methods

Throughout the extant literature, quantitative, qualitative and mixed methods are used to answer research questions. Each research method has unique characteristics that are useful in sustaining the central argument that there is a need for a coherent sustainable management strategy for cultural heritage tourist destinations in the key world heritage region of central Sri Lanka. Each uses different criteria which in turn means that the choice of research methods depends on the research question. Some researchers have

employed qualitative research methods in tourism and heritage-related studies (Alipour et al., 2011; Beaumont & Dredge, 2010; Ruhanen, 2013; Wan, 2013; Wang et al., 2012) while others have employed quantitative methods (Kim, Uysal, & Sirgy, 2013; Yoon, Gursoy, & Chen, 2001). The success and widespread acceptance of the qualitative approach in assessing different stakeholder perspectives makes it a suitable method for this thesis.

Quantitative research methodology is a deductive approach that is more suited to the evaluation of theory and for the testing of hypotheses. Quantitative researchers believe that positivism is more acceptable in quantitative research methodology. Mixed-methods research is a combination of qualitative and quantitative research. Pragmatism philosophy is more suitable for mixed methods (Saunders et al., 2012; Williamson, 2013). Qualitative research is related to an inductive approach. It is useful and more appropriate in determining important variables and the relationship between them (Remler & Van Ryzin, 2010).

Denzin and Lincoln (2011) articulate that:

qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices transform the world into a series of representations including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them (2011, p.3).

A qualitative research approach is useful in understanding the social phenomena of the world. This thesis focuses, in particular, on tourism governance and sustainable heritage tourism in Sri Lankan heritage destinations. Sociocultural, economic livelihood, tourism policy and regulation data are needed to address the research questions. Data was collected through field-based in-country interviews and open-ended questionnaires as this approach allowed respondents to offer more data and to include their feelings, attitudes and understanding of the subject. This thesis uses an interpretive research philosophy whereby the researcher investigates how people experience their world. The qualitative research approach has been chosen as it fits best with an interpretive research philosophy.

1.5 Data Collection Method and Sampling Techniques

In this thesis, a qualitative analytical approach is used as it is oriented towards exploration and discovery. Through the use of qualitative methods, it is possible to explore the ideas and opinions of stakeholders as they appear throughout the research process. This approach is possible by adopting quantitative and mixed methods. For the Kandy case study a qualitative data collection is non-standardized. This means that queries can arise and procedures may be revised during the research process, which has both a naturalistic and interactive outcome (Saunders et al., 2012).

Qualitative data can be collected in several ways. They include interview, open-ended questionnaires, focus groups and observations (Remler et al., 2010). In qualitative research, these sorts of multi-data collection methods, using two or more different data sources is known as the triangulation technique. It is utilized to meet richness and depth to research throughout the data collection. In an earlier study, Merriam (2002) articulated that data triangulation provide valuable information that can't be received from conducting semi-structured interviews alone and as such is useful research tool. In this

thesis, as introduced earlier, multiple data collection technique including interviews, open-ended questionnaire and document analysis are employed.

1.5.1 Document Analysis

Document analysis is one of the data collection techniques used in qualitative research (Merriam, 2002). Bowen (2009) articulates that document analysis is a systematic process for scrutinizing documents that can be written (including annual reports, policies and quotations), images as well as cultural artifacts. Further, he asserts that document analysis is a supplementary technique as it is connected to other qualitative techniques during the data collection process.

Secondary data has been gathered from the Sri Lanka Tourism Development Authority (SLTDA) reports, gazettes notification, the Sri Lankan Tourism Act, tourism master plans, tourism marketing strategies and museums. This secondary data is used to develop the research and to analyze tourism governance with regard to tourism policy, regulation, economic policy, political and sociocultural issues. Further, analytical review of these documents provides a strong foundation to develop research and provide insights to prepare the questions for interview and questionnaire. Throughout the literature Rasmussen, Muir-Cochrane, and Henderson (2012) note that through document analysis, researchers can design questions for the semi-structured fieldwork interviews.

In this thesis, document analysis affords many insights to understand tourism related issues in a historical context. For example, evaluation of the Sri Lanka Tourism Development Authority's annual statistical reports, numerous statistical information is obtained and used to compare the longitudinal progress of the tourism industry and also understand trends in the tourism industry. During field work I visited both museums (the Colombo National Museum and the Kandy Museum). Information gathered there

underpinned the writing of chapter three to five in this thesis. These chapters discussed the Kandyan historical background, the Kandyan cultural heritage and the Kandyan intangible heritage respectively.

1.5.2 Semi-Structured Interviews

In the data collection process, primary and secondary data collocation methods have been used for this study. Interviews (face - to - face) and open-ended questionnaires have been employed to collect the primary data. Through the application of primary data collection techniques, a holistic picture was built of various stakeholder perceptions and issues related to tourism governance and sustainable heritage tourism and values associated with Kandy. This holistic picture allowed me to meet the research objectives. A non-probability purposive sampling technique has been used to collect the data. This approach is in keeping with the interpretive paradigm. In this thesis, purposive sampling is a favourable sampling method, because it is able consider local conditions and values. Flexibility in the data collection process is desirable for this thesis topic. Seitz (2016) articulates that semi-structured interviews are a flexible technique. This method allows the interviewer to ask many questions freely in a conversational manner.

Yin (2009) affirms that interviews provide a rich form of data collection due to the amount of personal information one can obtain. In the process, answers are gained to simple questions and during the two-way interaction and discussion, broad issues about various aspects of the phenomenon being studied are revealed. Face-to-face interviews took place as they enabled an in depth and comprehensive discussion of a range of themes. The interviews were conducted at various locations in Sri Lanka, particularly Kandy, based on the convenience of the participants. The following stakeholders were interviewed: executive officers from the Sri Lanka Tourism Development Authority, the

Sri Lanka Tourism Promotion Bureau, the Sri Lanka Convention Bureau, members of the Kandy World Heritage Committee, academics, host community members and tourism entrepreneurs including the hotel industry, travel agents and transport service providers.

The semi - structured interview was one of the primary methods of data collection. This allowed rich data to be collected whilst enabling the researcher to respond to answers and verify responses. The interviews questions and questionnaires were designed by the researcher in conjunction with the tourism and heritage experts and the supervisory team. These two data collection instruments were approved by the Human Research Ethics Committee at Federation University Australia.

In the data collection process, stakeholders initially identified through purposive sampling techniques were sent an invitation letter (plain language information statement) to participate in an interview. This letter consisted of an introduction and a briefing note about the research. Additional stakeholders (later identified through the snowballing approach) were also sent the same letter. During the period July to October in 2015, data was collected through field-based in-country interviews as this approach allows respondents to offer more data and to include their feelings, attitudes and understanding of the subject.

Accuracy in data collection is more significant to the research process (Burnard, 1991; Dawson, 2012) and this was ensured by recording each interview on a mobile device. Prior to the interviews, in order to record the interview, permission was sought and received from all participants. It was interesting to note, however, that some respondents from government organizations were hesitant at the beginning of the interview as some felt that information might be used against them at a latter date. To keep the privacy of individual stakeholders (and to diminish their fears) codes were created to recognize each

individual stakeholder interview on the mobile device and all interviews have been transcribed. During the data collection process, while interviewing the executive officers, I realized that during the interviews they were distracted by phone calls and interrupted by subordinates. During the three-month data collection process, two identified stakeholders declined to participate in the study. One of these respondents was the secretary of Cultural Ministry who pointed out that he did not have the time to participate because of a heavy schedule of work. Another respondent belonged to the Kandyan World Heritage Committee who stated that he did not believe in this sort of research because in the past, outputs of studies were not circulated to participants. All interviews have been transcribed. A significant number of transcriptions were completed during the field visit, the bulk of this work took place right after my return to Australia. All recorded interviews as voice will be converted into written format, that is known as transcripts (Booth, Colomb, & Williams, 2003; Cole, 2006; Dawson, 2012).

1.5.3 Open-Ended Questionnaire

Questionnaire is a general term to include all methods of data collection in which each person is asked to respond to the same set of questions in a predetermined order (Saunders et al., 2012, p. 416). In fact, questionnaires are usually ideal for descriptive or explanatory studies. In contrast, in the case of exploratory studies, a questionnaire as a data collection instrument is not ideal (Saunders et al., 2012). However, recently researchers have increasingly used open-ended questionnaires (Saunders et al., 2012; Walle, 1997; Waller, Farquharson, & Dempsey, 2015; Williamson, 2013).

Open-ended questionnaires were circulated to 84 tourism development officers employed by the SLTDA and to 45 cultural and social development officers of the Kandy local government. In total there were 129 questionnaires. The questionnaire consists of two

parts, the first part deals with general information. The second part consists of five questions. Of these, the question number one included sixteen sub questions. The remaining four are structured questions which are connected with tourism governance and sustainable heritage tourism.

Details	SLTDA				Local government
	Tourism planning and development	Research and international relation	Human resources & premises	Financial management	
Directors	01	01	01	01	-
Deputy - Directors	01	01	03	01	
Assistant - Directors	03	01	04	01	-
Junior Managers	03	03	10	04	
Management Assistants	04	05	09	06	-
Research officers	01	19	01	-	
Cultural and social development officers	-	-			18
Economic and tourism development officers					27
Total	13	30	28	13	45

Figure 14: Anticipated participants in survey. Source: SLTDA and Local government- Kandy.

Demographic Variable of Participants in Survey

Open-ended questionnaires were administrated to a purposive sample of 84 employees approached directly from the SLTDA and 45 questionnaires were circulated to tourism development officers and cultural and social development officers of the Kandy local government (see figure 15). During the period July to October in 2015, a total of 129 questionnaires were administrated of which 39 were returned by respondents, a response rate of 30 percent. This percentage was calculated with the help of Dillman's more direct

and indicator of a method's response rate calculation (Dillman, 1978, p. 49). In social science research, the response rate of 30 percent is acceptable (Dillman, 1978; Yin, 2009).

Reponses Rate = Number of returned $\sqrt{\text{Number in sample (non-eligible – non reachable)}}$ * 100

$$= 39 \sqrt{129} * 100$$

$$= 30\%$$

Details of the demographic variables of the respondents are summarized in figure 15. Only 17 employees (44 percent) of the SLTDA were involved in the survey and 22 participants were represented from Kandy local government. Forty-one percent of participants had 11 – 15 years of experience in the tourism development field 13 percent had 5 years or fewer years of experience.

Variable	Subtitle	Number	Percent
Institution	SLTDA	17	44
	DT	22	56
Total		39	100
Gender	Male	19	49
	Female	20	51
Total		39	100
Age group	24 years and below	4	10
	25 – 34	10	26
	35 – 44	8	21
	45 - 54	11	28
	55 years and above	6	15
Total		39	100
Experience	5 years and below	5	13
	6 - 10	12	31
	11 - 15	16	41
	16 years and above	6	15
Total		39	100

Figure 15: Demographic variables of respondents. Source: Field Survey.

1.6 Data Analysis

Generally, different data analysis approach is used by researchers to interpret of their data. All qualitative data analysis is inductive. In qualitative analysis, the aim is basically about detection, in order to define, categories, theories, explain, explore or map out findings (Ritchie & Spencer, 2002, p. 309). Qualitative researchers employ different analysis methods namely, analytic induction, narrative analysis discourse analysis, template analysis and grounded theory methods. These methods have unique features and are employed in different situations. Kirsty, Lisa, and Paul (2013) note that undoubtedly in qualitative data analyzing process, researchers are considered as the primary analytic agents and the findings are obtained by application of inductive approach.

In this thesis, discourse analysis technique is employed to address questions. As defined by Lupton (1992) discourse analysis is a set of ideas which can be discerned from conversations and textual information in the social phenomenon. In fact, discourse analysis is an interdisciplinary investigation strategy, it aids to understand the real world. Similarly, Thompson (1988, p. 368) conceptualizes that “the term discourse refers in this context actually to occurring instances of communication, such as a novel, newspaper article, a classroom interaction or a conversation between friends. These instances form linguistic units which generally exceed the limits of a single sentence. The discursive analysis of these units may help to highlight by means of various methods, the structural features and relations which characterize these linguistics contractions”. In the real world, discourse is playing a prominent role in our day-to-day activities. Generally, we do learn about others and socio-cultural behavior. We do so by way of phone call, direct communication, letter, Face book, Twitter, email and websites. It should be noted that discourse analysis is a fundamental tool for inductive studies. Historically, linguistics and

English language researchers used discourse analysis in their areas, however, recently this analysis has become well recognized and interdisciplinary approach in many social science studies, such as psychology, cultural studies, business, anthropology, tourism, health science and sociology (Alexiadou, 2001; Lupton, 1992; Marston, 2000; Thompson, 1988). As noted by Lupton (1992, p. 145), discourse analysis is made up of two key elements; textual and contextual. Textual deals with the structural discourse, meanwhile contextual are connected with these structural descriptions to diverse sources of socio cultural and political context in which they take place. The main reason for using discourse analysis in this thesis is that as mentioned earlier, triangulation techniques were used to collect data. For these, semi-structured interview is a central tool. I gathered information through formal interview conversations as well as indirect observation. For this sort of research, discourse analysis worked best to examine the data. Throughout literature, this method has been located in many tourism and policy based studies (Lupton, 1992; Merriam, 2002; Miles & Huberman, 1994; Potter, 2004; Thompson, 1988)

1.7 Validity

The concept of the validity is an important component of research. Validity means the extent to which the data collection method or methods constitute an accurate measure (Saunders et al., 2012). Researchers have different approaches to evaluate validity in qualitative and quantitative researches (Kvale, 1995; Merriam, 1995; Niehaves, 2007; Onwuegbuzie & Johnson, 2006; Remler et al., 2010; Saunders et al., 2012). Essentially a qualitative research paradigm allows researchers to collect the experiences of respondents. In doing so a representational problem is created by researchers. Therefore, validity is used as an imperative tool to escape this kind of representational problem (Denzin et al., 2011). Validity means the “ability to produce findings that are in

agreement with theoretical or conceptual values; in other words to produce accurate results and to measure what is supposed to be measured” (Sarantakos, 1998, p. 78). When stated this way, validity can be accomplished in qualitative research through use of appropriate data-collection methods and analysis. Interpretation of the data plays an important role in validation. When applying qualitative research, there are many ways to interpret an event and social concept (Merriam, 1995; Onwuegbuzie et al., 2006).

Maxwell (1992) proposes five types of validity in qualitative research. They are descriptive validity, interpretive validity, theoretical validity, evaluative validity and generality. Descriptive validity denotes the accurate reporting of what the researcher has collected. In this thesis, interviews were recorded using a mobile recording device. This supplied reliable data which when combined with content analysis methods, enabled an appropriate interpretation to be reached.

Interpretive validity is termed credibility. It is based on the perspective of the respondent, not from a researcher’s point of view. Therefore, researchers need to ensure the privacy or freedom of respondents. In this study, transferability can be validated through comparisons with other qualitative research findings at similar sites.

“Generalizability refers to the extent to which one can extend the account of a particular situation or population to other persons, times, or settings than those directly studied” (Maxwell, 1992, p. 293). A small proportion of the population in a qualitative study is interviewed and although more in depth information may be found, it is not regarded as representative of the larger population. This issue of generalisability within qualitative research may be considered as a limitation (Lincoln & Guba, 2000), but the results produced from the in- depth data are able to give important insight into people’s perceptions, values and attitudes and provides a possible understanding of the viewpoints

within a particular setting. This study is based on the stakeholders who were regarded tourism governance and sustainable heritage tourism in Kandy. The study identifies that finding are specific to the particular location (Kandy), although subjective broader implications have been discussed in conclusion chapter. In fact, “evaluative validity is not as central to qualitative research as are descriptive, interpretive and theoretical validity” (Maxwell, 1992, p. 295). Theoretical validity is an account’s validity as a theory of some phenomenon. Identifying trends and patterns which appeared in the data, and secondly, establishing similarities and differences between the sets of data, were two measures used to validate the data, confirming that information was reported as objectively as possible.

1.8 Conclusion

This chapter introduced the methodological framework of the thesis to ensure that research has been conducted in appropriate analytical and logical ways. It covered the research paradigm and its role in the thesis. It also introduced the importance of interpretivism philosophy to the thesis. Research samples and data-collection instruments, interviews and open-ended questionnaires were also explained. Finally this chapter discussed response rates and the demographic characteristics of the participants. The following chapter considers the conceptual and theoretical views of existing literature that relate to tourism governance and sustainable heritage tourism, with specific reference to Kandy, Sri Lanka.

Chapter Two

Literature Review

Governance within the tourism sector is a challenging task as it involves a variety of stakeholders who are sometimes only weakly aware of what tourism is (Scott & Marzano, 2015, p. 181).

2.1 Introduction

The previous chapter discussed the research methodology for this thesis. This chapter discusses the conceptual aspects that underpin the tourism governance and sustainable heritage tourism arguments of this thesis. A wide-ranging review of the relevant literature is necessary to understand the theoretical background to the study. Many researchers, at different stages and from different disciplinary perspectives, have investigated tourism governance, sustainable tourism and heritage tourism (Alipour et al., 2011; Bramwell, 2010, 2011; Bramwell & Lane, 2011; Buckley, 2011; Hall, 2011a, 2011b; Shipley & Kovacs, 2008; Wang et al., 2012). This chapter identifies the relationship between existing literature associated with tourism governance and sustainable heritage tourism in Kandy. Further, it identifies a gap in previous research in relation to tourism in Sri Lanka.

The literature discussed in this chapter is organized as follows: Section 2.2 discusses the etymological meaning of tourism governance as well as theoretical and normative views of governance. Section 2.3 deals with micro and macro scale factors in tourism governance – through an examination of key literature on tourism governance it illustrates the ways that different scales are entrenched in governance models. Section 2.4 examines

the requirement of governance for heritage. Section 2.5 debates governance in tourism policy and regulation. Section 2.7 investigates community participation in tourism. Section 2.7 deals with necessity of governance for heritage. Section 2.8 addresses the review of sustainable heritage tourism literature. It evaluates it and argues for the importance of sustainable heritage tourism. Section 2.9 investigates existing research related to heritage tourism, and the importance of heritage tourism from a sociocultural perspective. Section 2.10 deals with sustainable tourism. Section 2.11 identifies the importance of sustainable tourism from the point of view of developed and developing countries. Section 2.12 outlines the challenges of sustainable tourism in world heritage destinations. Section 2.13 investigates different dimensions of sustainable heritage tourism for central Sri Lanka. Section 2.14 articulates the conceptual relationship between tourism governance, management strategies, heritage tourism and sustainable tourism development by investigating comparable existing studies. Section 2.15 illustrates the conceptual relationship between tourism governance and sustainable heritage tourism. Finally, section 2.16 presents the conclusions.

2.2 Governance

Tourism governance can be viewed as management of tourism communities and tourism destinations by coordinating different segments of stakeholders throughout the tourism industry. Generally, success in the tourism industry heavily depends on collaboration and the effective efforts of several of stakeholders (Duran, 2013).

In this thesis, tourism governance is viewed as the exercise of micro and macro scale factors to manage the tourism affairs of a society, at different levels of collaboration between divergent stakeholders. These macro-level factors include economic, political, social, cultural, natural environment and technology issues while micro-level factors

comprise tourism policy, regulation, collaboration and coordination (Bramwell, 2010; Adu – Ampong, 2014; Amore & Hall, 2016). Within the literature, there are many definitions of stakeholders, all of which share their roots in the definition from Freeman (1984, p, 46) “any group or individual who can be affected by the achievement of the organization’s objectives” where stakeholders have been seen as central body of organization. For the purpose of this thesis the term stakeholder means an individual, group or entity that has legal responsibility in terms of tourism development.

Throughout the literature, the term governance is used less frequently than the related terms of tourism politics, policy-making and planning or destination management (Hall, 2011b). While there seems to be a difference between each of these terms and their tourism-related activities, they also overlap to varying degrees (Bramwell et al., 2011). Importantly, the concept of governance in tourism literature has received more attention than that of government since the mid-1990s (Hall, 2011b; Sofield et al., 2011). In other words, in tourism policy and planning literature, bureaucratic governance policies and structures have become a more important issue than actual government (Beaumont et al., 2010; Hall, 2011a, 2011b; Yüksel, Bramwell, & Yüksel, 2005). This sort of paradigm shift is very important to sustainable tourism and it facilitates several collaborations between different policy actors (Hall, 2011a; Wesley & Pforr, 2010). Further, the concept of governance emphasizes the need of tourism researchers to engage with the role of the government when developing tourism strategies (Bramwell, 2010; Scott et al., 2015; Sofield et al., 2011). In the context of tourism management, application of tourism governance is necessary to manage the tourism industry but from an academic perspective, tourism governance has received a lack of attention within the tourism literature.

Within tourism governance literature, governance has been divided into old governance and “new governance” (Adu-Ampong, 2014; Hall, 2011b, p. 440; Peters, 2000). Traditional old governance refers to dealing with the capability of the central government when exercising control of the economy and society. Recent governance models demonstrate a marked shift in policy. The new model and rhetoric has a number of new features. The first is the coordination of the different levels of governmental requirements. Secondly, governance allows decentralization of power in decision-making processes and policy-making. This decentralization approach emphasizes private and public stakeholder participation in the policy-development process. Thirdly, application of rules and regulations in policy-making processes are flexible. These are the important characteristics of the new governance model and in fact, the new governance style is more socially oriented than traditional governance models.

Drawing on the political science literature, Hall (2011b) developed a typology of governance with four major domains, or governance structures, in the governance literature: hierarchies – state authorities, supranational agencies; markets – the private sector, marketization and privatization; non-hierarchical actors’ networks – public private partnerships and communities. These types characterize different modes of policy formulation, decision making and implementation of those policies and decisions where hierarchical governance demonstrates the greatest degree of state or public intervention and market governance the least (Hultman & Hall, 2012).

The hierarchical domain is one important type of governance. Government remains significant because of the continued role of the state in international relations, the development of institutions that enforce international and supranational law and the ongoing importance of legislation and regulation as part of the exercise of state control (Russell, Lafferty, & Loudoun, 2008). According to Pierre and Peters (2005) governance

conducted by and through vertically integrated state structures is an idealized model of democratic government and the public bureaucracy and provides the traditional model of state governance. Supranational institutions are institutions that are involved in regional integration and regional development. They include for example, the United Nations, its many technical agencies and also the European Community.

The second type of governance is the market. The use of markets as a governance mechanism has had political orthodoxy since the mid-1980s (Pierre & Peters, 2000), with respect to the corporatization and privatization of tourism functions that had previously been the domain of the state (Dredge & Jenkins, 2007; Hall, 2011a; Hall, 2008). For example, many Non-Government Organizations (NGOs) are now in a public/private sector partnership and many once state-owned airlines have been wholly or partly privatized.

The concept of networks and public – private partnerships in particular, has received considerable attention in tourism policy and planning because of the ways in which networked partnerships can facilitate coordination of public and private interests and resources (Beaumont et al., 2010). Policy networks vary widely with respect to their degree of cohesion, ranging from “sub-governments”, “iron triangles” and coherent policy communities through to issue-specific coalitions. In United States politics, the “iron triangle” comprises the policy-making relationship among the congressional committees, the bureaucracy, and interest groups (Hayden, 2002, p. 479). This term has been applied to other strong networks. Nevertheless, despite such variability in its organization, network governance is often considered as a middle, or third, way between hierarchical and market approaches to tourism governance. However, the extent to which networks may act to serve self-interest rather than a larger collective interest poses major challenges for their utility as a policy instrument (Chakrabarty & Bhattacharya, 2008).

The fourth type of governance model is that of governance that emphasizes communities. This approach is very much influenced by communitarianism and demands more direct citizen involvement in governance. In addition to the communitarian focus on the development of more appropriate scales of governance, it also, within a community framework, builds on traditions of deliberative and direct democracy. The former communitarianism approach focused on improving mechanisms for greater direct public involvement in policymaking, through enhancing debate and dialogue, while the latter direct democracy model, sought similar objectives via measures such as citizen-initiated referenda. All three dimensions of governance as communities highlight the importance of public participation in public policymaking (Pierre et al., 2000). This framework has been criticized as being overly idealistic and exaggerating the benefits of perceived consensus (Hall, 2008). Despite this criticism, community participation and even control over planning and decision-making remain important issues for tourism planning and policymaking (Bramwell & Sharman, 2000; Dredge et al., 2007).

2.3 Macro and Micro Scale Factors in Tourism Governance

According to Kooiman (2008, p. 173) “governability is always changing, depending on external and internal factors”. Indeed, governability means that capacity of the government to perform. Many researchers postulate that governability of tourism governance and governance is related to several factors. For example, Dixon et al. (2003, p. 101) argue that political, cultural and natural environments influence governance. Further, they argue that government policy changes about private and public participation includes the involvement of social organizations, non-government organizations and civil society in the policy implementation process. Therefore, these kinds of organizations also influence governance capacity to influence change in a tourism context. Similarly, Kooiman (2008) indicated that internal and external factors also determine the

governability of the governance. These internal and external factors include policy, culture, social, economic, state, civil society and ecology. Similarly (Sofield et al., 2011) contend that governance is influenced by macro and micro-level factors. Micro-level factors in tourism governance include tourism policy, tourism regulation, collaboration, monitoring, and control whereas macro-level factors or external factors, comprise politics, industry, economic policy, social, cultural technology, civil society and technology. Alipour et al. (2011) argue that public policy and environmental policy have to be subservient to tourism governance in order to realize sustainable tourism. This is because all three factors are interrelated. Tourism policy consists of a set of regulations, rules, guidelines, directives and development objectives and strategies and its planning is a major issue in governance (Beaumont et al., 2010; Hall, 2011b). Moreover, Tosun (2001) asserts that tourism policy should maintain the balance between the socio-economic and environmental factors of the local community. However, in the case of developing countries, tourism policy, planning and regulation are insufficient when compared to the circumstances in developed countries where planning and regulation are dominated by political systems, the ruling party's co-operation and politicians' values (Sharpley et al., 2014; Tosun, 2001; Yasarata, Altinay, Burns, & Okumus, 2010).

As noted by Sofield et al. (2011), in the case of China, effective tourism governance is compromised by political interference. Government has the capacity to impact tourism governance in several ways, notably in policy-making, regulation and implementation. In tourism literature, debates are ongoing regarding the relative merits of government interference in tourism governance. In some cases, government interference is appreciated and encouraged in tourism industry for example, if a government takes into account social equity through the implementation of a tourism development process and has a well-defined tourism development plan and management system. Throughout the literature,

Bramwell et al. (2011) argue that governments might not encourage a decentralized system that emphasizes well-organized policy-making and maximizing sustainability. Sharpley et al. (2014) articulate that a government or state influences tourism development, not only by establishing tourism policy and creating rules and regulations, but also by its implementation and its management of sustainability.

Recent governance literature emphasizes the role of private and public collaboration to facilitate the participation of multiple stakeholders in tourism governance (Bramwell et al., 2011; Hall, 2011b; Kooiman, 2008; Kooiman, Bavinck, Chuenpagdee, Mahon, & Pullin, 2008). Selin (2000) states that partnership and collaboration provide support that is beneficial in implementing sustainable tourism development, in the context of the United States. Likewise, Hall (2011a) and Jamal and Getz (1995) postulate that private and public participation is important in the governance system in a tourism context but that it may vary from country to country. However, Powell et al. (2009) recognize that in the case of Sri Lankan tourist destinations, a lack of inter-agency coordination and cooperation, limited local business capacity and ineffective management systems affect the collaboration and coordination of a private and public governance model. Zapata and Hall (2012) argue that multi-level stakeholders work together with different expectations. As a result, public and private collaboration and coordination within the tourism industry is an imperative concept at different levels. The success of the tourism industry is heavily dependent on the effective collaboration and coordination of different stakeholders. In the case of Sri Lanka, the Central Cultural Foundation (CCF), the Kandy World Heritage Committee (KWHC) and the Sigirya Heritage Foundation (SHF) are suitable examples of private and public collaboration.

Government regulation is a key component of good governance. Several arguments put forward in favour of tourism regulation are pertinent to the current situation in Sri Lanka.

It is suggested that tourism regulation is treated as an instrument to control the tourism activities by government and government agencies. Indeed, Hall (2011a) notes that regulation is a legal framework. As well, Dunford (1990, p. 306) postulates that “regulation is used to denote a specific local and historical collection of structural forms or institutional arrangements within which individual and collective behaviour unfolds and a particular configuration of market adjustments through which privately made decisions are coordinated and which give rise to elements of regularity in economic life.” Meanwhile, some researchers observe that from the developing countries’ perspective the efficacy of the rules and regulation implementation process is questionable (Sharpley et al., 2014; Sofield et al., 2011). Governments deeply influence policymaking, regulations and creation of infrastructure and services and often have centralized power. Therefore, administration structures present a major complication to effective governance frameworks (Yüksel et al., 2005).

Many studies point out that macroeconomic factors have significant influence on tourism governance. For example, Sofield et al. (2011) note that macro-scale factors, including economic policy and structure, political institutional agency, sociocultural and philosophical heritage, are interrelated with tourism governance and sustainability as well as national development. While Sofield et al., were writing about China the observations are equally pertinent to Sri Lanka, the subject of this doctoral study, where the state plays significant role in creating tourism governance policy. Some research focuses on how the state can best act to mediate contemporary tourism-related social, economic, political and environmental policy problems (Bramwell, 2015; Dredge & Whitford, 2011; Wang et al., 2012). Social and civil societies all involve multifaceted administration of tourism sectors, governance, governability and destination management (Kooiman, 2008).

2.4 Governance Debates in Tourism Policy and Regulation

The existing literature discusses the implementation of tourism policy as being influenced by a myriad of factors (Dinica, 2009; Kennell & Chaperon, 2013; Scott et al., 2015; Wang & Ap, 2013). Recent research has identified four different factors that manipulate tourism policy and its implementation process. These occur at divergent levels and include the macroeconomic environment, inter-organisational relations and coordination, institutional arrangements and interest groups. In addition, Hall (2008) postulates that economic policy and the political and social environment need to be considered when designing tourism policy. Likewise, Sharpley et al. (2014) and Tosun (2001) observe that in the case of developing countries, the interference from political and government agencies is comparatively high in policy making and implementation processes. Similarly, Wang et al. (2013) assert that sociocultural and environmental issues also impact on sustainable tourism policy and sustainable tourism development. On the other hand, a number of studies indicate that government influence on tourism policy and its implementation process occurs at different levels. In fact, pressure from government is varied and depends on several factors such as political and economic policies (Göymen, 2000; Hall, 2008; Wang et al., 2013).

It can be observed that a state is having various structural relationships in the context of participative governance. Generally, “governance consists of both structural and process dimension; it covers steering by the state (governance by government), governance via cooperative networks of public and private actors (governance with government), as well as rule – making by non- state actors or self – regulation by civil society (governance without government)” (Risse, 2013, p. 8). Costin (1993) observes that in the Asia and the Pacific regions a number of different approaches are used to safeguard cultural properties

and develop ethical heritage-tourism offerings. One is legislative control and the second is normative attitudes and values. This has included growing development plans, which have a direct effect on movable and immovable cultural property protection. In this normative attitudes and values approach, cultural and heritage properties are treated as a symbol for national reorganization. Dredge et al. (2007, p. 90) point out that, based on their substantive approach, tourism policy can be categorized into two parts namely “market planning models” and “industrial planning”. Kennell et al. (2013) contend that tourism policy is underpinned with the tourism governance, market and development policy of tourism. In other words, changes in tourism policy reflect the tourism governance, market and development project. Broadly speaking, changes in tourism policy require appropriate change in the tourism governance, market and development policy. In Sri Lanka, since 1977, open economic policy has been implemented, the consequences of which highlight some problematic issues in tourism administration. For example, the government has instituted tourism policy and regulation but many government and non-government organizations are involved in the implementation process at different levels of power. According to Sri Lankan legislation, the Sri Lankan tourism development authority has power to implement the tourism policy and tourism related activities at various levels, but could not effectively achieve this without the collaboration of other government, local government and local community groups. The Sri Lankan government has played a dominant role in organizing, coordinating and promoting the tourism industry, especially since the introduction of economic reform or the open-door policy. According to Crespy and Miller (2011), in many countries, tourism-related administrative organizations do not have separate administrative frameworks but work within the public administration framework with some special power. According to the Ceylon Tourist Board Act No 14 of 1966, the Sri Lanka Tourism Development

Authority was established with the legal power to develop Sri Lanka as a world-renowned tourist destination. Wang et al. (2013) articulate that tourism has different kinds of stakeholder segments who should clearly understand the role of tourism administrative organisations.

2.5 Role of Stakeholders in Tourism Governance

Within the tourism literature, stakeholder participation has been encouraged by many researchers and international organizations. The tourism industry has a strong association with different segments of stakeholders at different levels and, in fact, the success of the industry depends on the integration of many stakeholders. For example, Byrd, Bosley, and Dronberger (2009) propose that the support of stakeholders is one of the main factors in the successful implementation of sustainable tourism and community-based tourism. Likewise, Kooiman (2008), Kooiman et al. (2008) and Kooiman and Bavinck (2013) point out that multiple shareholder engagement needs to be appreciated in the governance model and therefore a successful governance model would include appropriate stakeholders. In fact, stakeholders vary from country to country, region to region and sector to sector. In the case of Kandy, community participation has many potential benefits, including for example, tourism policy makers having immediate access to the opinions of the community about tourism matters and knowing that these opinions are the result of their commitment. Actually, in the context of tourism, the community plays a dual role. Sometimes the community itself is a tourist product: when tourists visit, they obviously observe the host community's customs, traditions and behavior. As well, in some cases, members of the community become service providers. For example locals provide hospitality services, tourist-guide services and staff tourist agencies. Undoubtedly, community participation is a chance to incorporate public energy into the

sustainable heritage tourism development process. This in turn leads to an accelerated rate of development and also to an increase in the responsibility and accountability of the public. In the case of the ancient city of Dambulla, Sri Lanka, Chandralal (2010) found a 54 percent inhabitant satisfaction rating with the community's contribution to regional development. Further, the community had a great interest and motivation to engage with tourism development activities.

As discussed, many researchers appreciate the participation of stakeholders in not only tourism governance (Bramwell, 2011; Dinica, 2009; Hall, 2008; Kerimoğlu & Çiraci, 2008; Kooiman, 2008; Kooiman et al., 2008), but also in heritage tourism management, heritage tourism, sustainable tourism and sustainable heritage tourism (Du Cros, 2001; Ho et al., 2004; Inskip, 1991; Landorf, 2009; Mbaiwa, 2011; McKercher & du Cros, 2003). Historically, heritage destinations have numerous stakeholders with different capacities (Aas et al., 2005). McKercher and du Cros (2002) articulate that successful management strategy in heritage management depends on the concern of stakeholders.

Carroll and Näsi (1997, p. 47) indicate that “stakeholders are those individuals and groups which have a valid stake in the organization”. Robson and Robson (1996, p. 535) identify twelve types of stakeholders in tourism sectors. These are: employees, pressure groups, central government bodies, local government tourism marketers, media organizations, transport providers, local and national attractions, regional tourist boards, end-users, travel agents and national tourist organizations. Stakeholder theory is very useful in bringing together stakeholders with a common mindset regarding tourism management and also the tourism development process. In reality, stakeholder theory is a “managerial concept” (Donaldson & Preston, 1995).

Recent tourism governance studies have applied stakeholder theory. For example, Kerimoğlu et al. (2008) applied it to their study on a governance model for sustainable tourism development in Turkey. They take into account different types of stakeholders namely public and private sector entrepreneurs, non-profit organisations, municipalities and the Ministry of Culture and Tourism, as well as the Ministry of Environment and Forestry. A study by Alipour et al., argued in their discussion of stakeholder theory that governance is a catalyst sustainable tourism development (Alipour et al., 2011, p. 32).

2.6 Community Participation in Tourism

Community engagement in tourism development is a very important concept. It is also considered an attractive tool to manage and to build the sustainable heritage tourism scenario as well as enabling effective participative governance in tourist destinations. In tourism literature, community participation in sustainable tourism, heritage tourism and heritage destination management has been encouraged by many researchers and international organizations. For example, Lenik (2013) when discussing heritage tourism, points out that community participation is more essential to heritage tourism than it is to mass tourism.

Additionally Byrd et al. (2009) propose that the support of stakeholders is the main factor in the successful implementation of sustainable and community-based tourism. In the case of Kandy, community participation has many potential benefits These including tourism policy makers having immediate access to the opinions of the community about tourism matters. Moreover there is certainty that these opinions reflect community attitudes in the context of tourism, so therefore community plays a dual role. Sometimes community itself is a tourist product.

Tosun (2006), Blackstock (2005) and Simmons (1994) argue that every member of a society has a collective responsibility to preserve man-made heritage and natural heritage and to make valuable connections to past and present generations to preserve this connection with heritage in the future. Tourism has played, and still plays, a significant role in the inter-generational transfer of heritage and culture. In practice, many different types of stakeholders have a responsibility to develop sustainable heritage tourism in Kandy. These include: the Sri Lanka Tourism Development Authority (SLTDA), the Kandy World Heritage Committee; the Sri Lanka Tourism Promotional Bureau (SLTCB); the Tourism Advisory Committee (TAC); the Sri Lanka Tourism Convention Bureau (SLTCB); the Provincial Ministries (PMs); the Municipal Council (MC); the Department of Archaeology (DA); the Central Cultural Fund (CCF); the Urban Development Authority (UDA) and the Ministry of Tourism.

2.7 The Necessity of Governance for Heritage

Governance is epitomized by predictable, open and enlightened policy-making. In existing literature, some researchers argue these governance criteria are essential for heritage preservation. The question of why one wants to protect heritage destination and culture arises frequently. Perhaps part of the answer lies in understanding the concept of 'culture and heritage' as a non-renewable thing. Conversely, while new activities can and will be affixed, they cannot substitute for existing riches (Costin, 1993). So cultural values and practices need to be protected and should also be transferable from generation to generation. Ho et al. (2004) articulate that saleable or marketable activities of tourism promoters may negatively affect heritage tourism and the heritage preservation process. Cultural heritage sites are a very important aspect of attracting both domestic and international tourists. As a result, many countries and institutions have an intention to

develop heritage and cultural tourism. In these circumstances, governance models are needed to protect the heritage, culture and tradition of sites from commercial activities (Shipley et al., 2008). Necessarily the safeguarding of such cultural heritage must involve a holistic approach. It must be achieved through the collaboration and coordination of different communities and over a range of different capacity levels. Undoubtedly, heritage and cultural assets are subject to damage by human activities and natural activities. Therefore community participation is an excellent opportunity to incorporate a great amount of public energy into the expansion of sustainable heritage tourism. This in turn leads to an accelerated rate of development and also to an increase in the responsibility and accountability of the public in the heritage preservation process. In fact, community participation is appreciated in preservation of heritage and culture. Hall (2011b), Bramwell (2011), Amore and Hall (2016) and Dredge et al. (2011) observe that a successful governance system should be allowed to participate at different levels of stakeholder collaboration, but that this stakeholder contribution varies from destination to destination (see also Sautter & Leisen, 1999).

Nevertheless, special attention is required concerning the cultural heritage aspect of a governance system in comparison to political and other social factors. All cultural heritage is unique and usually has high sentimental value. In Sri Lanka most heritage destinations are associated with the Buddhist religion. Therefore, the one-size-fits-all approach to management or governance on heritage is not suitable. For example, Shipley et al. (2008, p. 215), persuasively argue that approaches that are common in North America or Western Europe cannot simply be unilaterally transplanted to other regions of the world where there are different traditions and cultural epistemologies. Therefore governance is used as an important tool to protect heritage. United Kingdom-based researchers Fyall et al. (1998) point out that in the future preservation of heritage will

connect with conflict management, ethical considerations and political factors. Therefore communities should have the responsibility to establish standard principles with which to protect heritage. Various scholars and international organisations have proposed characteristics of good governance. Hall (2011a) proposes three cornerstones of good governance namely accountability, transparency and the adherence to the rule of law. Accountability is at the heart of good governance and has to do with holding governments accountable for their actions. Similarly, Shipley et al. (2008, pp. 216-218) propose that there are five unique features of good governance in heritage destination: legitimacy and voice, direction, performance, accountability and fairness. Further, the United Nations Development Programme (2006) identifies public participation, consensus orientation, strategic vision, responsiveness, effectiveness, efficiency, accountability, transparency, equity and rule of law.

2.8 Sustainable Heritage Tourism

Numerous examples from within the literature emphasize the importance of sustainability when considering tourism. Academics and international organizations have used the term ‘sustainability’ in heritage and cultural studies. For example, Du Cros (2001) points out that sustainable cultural tourism helps to preserve culture and heritage and promotes the economic and social well-being of the host community. Similarly, McKercher (2003) points out that cultural sustainability ensures the preservation of cultural diversity and stimulates sociocultural development. Likewise Bramwell (2011) confirms that sustainability underpins economic, sociocultural and environmental themes.

Although the conceptualization of sustainable heritage tourism is somewhat awkward, different scholars and international organizations have broadly reached agreement upon the concept. For instance, McKercher, Cros, et al. (2002) have conceptualized the term of

sustainable heritage tourism as one centred on the respectful admiration of a nation's heritage by domestic and international tourists in ways which contribute to the social and economic well-being of the nation and its components without damage to heritage resources. When stated this way, sustainable heritage tourism can be considered as a pathway to building economic and social well-being through the preservation of heritage.

2.9 Heritage Tourism

Many scholars have drawn attention to the conceptualization of heritage. For instance, Prentice (1993, p. 5)'s definition is:

The term heritage has come to mean not only landscapes, natural history, buildings, artifacts, cultural traditions and the like which are literally or metaphorically passed on from one generation to other, but those among these things which can be portrayed for promotion as tourism products.

In actual fact, heritage includes not only a set of authentic buildings and landscapes but also takes in sociocultural and intellectual properties. In other words, heritage is like a mirror that reflects the man-made and natural environment. Similarly, Hewison (1989, p. 16), considers it as "that which past a generation has preserved and handed on to the present and which a significant group of population wishes to hand on to the future". Much heritage literatures indicates that heritage can be perceived as the identity of the past in the present. Generally, heritage is considered as a mirror of the past events. Some researchers argue that heritage is underpinned by a political phenomenon (Timothy & Prideaux, 2004). Further, other researchers indicate that heritage is connected to social and cultural events (Hughes, 1995; Landorf, 2009; Timothy et al., 2006). Indeed, heritage acknowledges the past behaviour of sociocultural factors and political experience. Cultural heritage and features of heritage destinations are main sources to build the

credibility and devotion, among tourists and host community, about past society. Meanwhile, domestic or international tourists can learn about the political and sociocultural background of the nation. Each heritage destination has unique characteristics. Kim , Wong, and Cho (2007) indicate that world heritage sites have archaeological, historical and economic values. Generally, world heritage sites demonstrate the richness of cultural, heritage and historical values. Pfaffenberger (1983) wrote in his observation notes that Sri Lankan heritage illustrates the lifestyle, belief, values, culture, custom, civilisation, religious behaviour and religious beliefs of the community. The Vat Phou site in Cambodia is another example as it shows the eighth-century cultural civilisation of Cambodia (Miura, 2010, p. 119). As well, Hitchcock et al. (2010) state that a heritage destination is a symbol by which to disclose indigenous culture, customs and social values and is useful in recalling historical events. For example, in a Sri Lankan context, Sigiriya is central for understanding sixth century Ceylonese society.

Heritage tourism is an experience gained from heritage assets. Further, the a UNESCO paper articulates that heritage tourism obtains full account of its current and future economic, social and environmental impacts, by addressing the needs of visitors, the industry, the environment and the host communities. Interestingly this definition maintains the trade-off between the environment, economic and social aspects of heritage tourism (UNESCO, 2011).

Recently, demand for heritage tourism is expanding at a greater rate than other kinds of tourism and has become well-popularised among academics and practitioners (Timothy et al., 2006). In heritage tourism literature, heritage tourism has been interchangeably used to describe ethnic tourism, indigenous tourism and arts tourism (Smith, 2003).

Garrod et al. (2000) claim that in practice, academics have given most attention to the cultural and educational aspects of heritage tourism. Indeed, heritage tourism and heritage destinations or world heritage sites have generated innovative rich cultural and heritage understandings of human society. The universal value of world heritage sites can be refreshed through interconnection of different communities concerned. Miura (2010, p. 104) emphasise two interacting way, the geographical and professional. For them “[t]he former category includes the interplay of local, provincial,national, regional or international communities, as well as processes taking place within the respective communities themselves, while the latter category includes the interactions between experts on conservation, tourism and community development”.

Numerous heritage tourism scholars acknowledge the significance of heritage tourism. Jamieson (2000) argues that heritage tourism facilitates economic gains and social value in several ways. For example, heritage tourism is a baseline to earning foreign currencies and also developing harmony between tourists and the host community. Similarly, Bornhorst, Ritchie, and Sheehan (2010) suggest that heritage tourism has a significant role in facilitating economic wellbeing within local communities. Further, heritage tourism brings out the sociocultural diversity in the host community. In a similar way, Timothy et al. (2006) recognize that heritage tourism is one of the strategies used to construct nationalism and promote the goodwill of the nation among domestic tourists. In a similar fashion, Mac Cannell (1992, p. 1) mentions that “in short, tourism is not just an aggregate of merely commercial activities; it is also an ideological framing of history, nature and tradition; a framing that has the power to reshape culture and nature to its own needs”. In fact, success of the tourism industry is determined by many commercial activities. Meanwhile, this industry has been considered as a way to perceive significance of historical and heritage background of nation.

According to Herbert (1994), Robinson (1999) and McKercher, Cros, et al. (2002) , heritage tourism provides opportunities to exchange cultural identity. In other words tourism, particularly heritage tourism, acts as an exchange mechanism for importing and exporting sociocultural activities as part of sustainable development initiatives. Often heritage tourism emphasizes the positive aspects of a country or society including community harmony, the cultural landscape and social, cultural and community development (Daher, 2007; Hitchcock et al., 2010). As well, Pfaffenberger (1983) proposes that heritage tourism facilitates the adoption of a new trend of cultural customs amongst young Sri Lankan communities. As a result, they acquire cultural knowledge and behaviours from external agents. Moreover, Hughes (1995), Fyall et al. (1998) and Mershen (2006) suggest that in many developed and developing countries, heritage in the context of tourism is a key driver of the value chain process of economic development (Cheer & Reeves, 2015; McKercher, Cros, et al., 2002; McKercher et al., 2003; Smith, 2003; Timothy et al., 2006). As a result, many countries have an interest in safeguarding heritage tourism. This involves many stakeholders in the heritage tourism and heritage industries such as hotel and accommodation service providers, transport service providers and museums, art galleries and other cultural institutions. Australian-based researchers Frost, Laing, Reeves, and Wheeler (2012, p. 39) point out that heritage tourism is a major vehicle for economic and sociocultural development, and indicate the value of past memory to present and future generations. Civilization is the supreme advancement of a people in the spiritual and material spheres to create variteies of lasting excellence. Pfaffenberger (1983) believes that pilgrimage and heritage tourism are the main items on the economic agenda in Sri Lanka. Because of that many Sri Lankan tourist destinations are places of religious and cultural heritage importance. These destinations also highlight the ancient civilizations of the different Sri Lankan ethnicities.

2.10 Sustainable Tourism

Over the past three decades, sustainable tourism has become a catchphrase throughout development studies as well as within the tourism discipline. Sharpley (2002) has argued that sustainable tourism has become divorced from sustainable development. In fact, the concept of sustainable tourism should be best understood as a subsidiary model derived from the parental concepts of development studies and sustainable development. In the literature, sustainability, sustainable tourism development and ecologically sustainable development are well defined but some researchers argue that the clearly drawn distinctions are being ignored (Liu, 2003; Sharpley, 2002).

For the first time in 1987, one of the most common and general definition in the *Brundtland Commission Report* is provided by WCED (1987, p. 43) who described that sustainability “meets the needs of the present without compromising the ability of future generations to meet their own needs”. Writing in response to this report, Cooper, Fletcher, Fyall, Gilbert, and Wanhill (2008) point out that the environmental protection, ecological processes, public-private participation, the holistic approach in planning process and strategy which are basic elements of the concept of sustainability.

Sustainability has evolved from the narrow conservation ideological perspective of nineteenth-century thought into the prominent environmentalism of the late twentieth century that focuses on resource issues and technical, economic, social and political processes. Archer, Cooper, and Ruhanen (2005) suggest that sustainability is a core concept in the re-evaluation of the contribution of tourism to the community; sustainable tourism ensures a continual supply of future tourists for the host communities.

Although conceptualization of sustainable development is awkward, heterogeneous scholars have accepted the concept. Liu (2003, p. 461) argued that “sustainable

development is more process-oriented and associated with managed changes that bring about improvement in conditions for those involvements in conditions for those involved in such development". In line with this assertion, it could be perceived that, sustainable development involves with management of resources, in order to meet community's requirements. "The concept of sustainable development is the result of the growing awareness of the global links between mounting environmental problems, socio-economic issues to do with poverty and inequality and concerns about a healthy future for humanity" (Hopwood, Mellor, & O'Brien, 2005, p. 39). This definition describes improving human well-being with the ecological system. Really, economics and socio culture moved to be governing issues of host community relations with booming economies in the world. Sustainable development can and dose act as strong to tool to reduce poverty and also enhance livelihoods. However, others argue that sustainable development is not an ultimate solution to bring harmony (Butler, 1999; Liu, 2003; Sharpley, 2000). Sustainable development studies indicate that sustainable development has been conceptualized as a combination of the development theory and environmental sustainability schools of thought. Sustainable development at its best is built up using a holistic approach, futurity and equity, a process that originated from development theory and the principles of environmental sustainability (Lele, 1991). Many researchers point to three different principles required to achieve sustainable development or sustainable tourism: a holistic approach, futurity and equity (Butler, 1999; Hunter, 1997; Lele, 1991; Liu, 2003; Sharpley, 2000).

According to Sharpley (2000, p. 8), "sustainable development advocates an holistic perspective; development can only be sustainable if it is considered within the global political, socio economic and ecological contexts. The success of sustainable tourism is heavily dependent on a holistic national planning system. The Magic Pentagon approach

introduced something new. It is a good example of the application of the holistic approach in the development of sustainable tourism within tourist destinations. The Magic Pentagon approach provides insights to maintaining the balance between economic health, the satisfaction of visitors, healthy culture, the protection of resources and the well-being of the local community. Similarly, Bramwell et al. (2000) deem that economic, social and cultural issues underpin sustainable tourism. Importantly, sustainable tourism development should be incorporated into national and local development strategies. Host-community participation is to be an important factor for sustainable tourism development because “the host community is the destination in which individual, business and government goals become the tangible products and images of the industry” (Haywood, 1988, p. 106).

Futurity (a technical term) is one of fundamental principles of sustainable development. Sustainable tourism also provides opportunities for people’s self-development. This can come about through collaborative planning and community-based tourism development projects (Inskeep, 1991; Sharpley, 2000). Indeed, sustainable tourism is a flexible framework. Hunter (1997) agrees with the flexibility argument, remarking that heterogeneous approaches are widely applicable.

The extant literature suggests that “sustainable tourism is a positive approach intended to reduce the tensions and frictions created by the complex interactions between the tourism industry, visitors, the environment and the communities which are host to holiday makers” (Gupta, 1999, p. 207). Meaning that it is an approach which involves working for the longer viability and quality of both natural and human resources (English Tourism Board, 1991). Sustainable tourism deals with complex issues that are related to future tourism development. McKercher (1993) articulates that sustainable tourism involves maintaining a balance between natural and cultural resources and the environmental,

social and economic well-being of an area. In clarifying the concept of sustainable tourism, Robinson (1999, p. 379) indicates that a key objective of sustainable tourism is addressing environmental destruction. The issue here is that the environment is often the resource upon which the viability of the tourism industry depends. As well, Hughes (1995) asserts that sustainable tourism assists in solving the problems associated with current policies and their implication in tourism development.

Eber (1992, p. 3) defines sustainable tourism as:

tourism and associated infrastructures that: both now and in the future operate within natural capacities for the regeneration and future productivity of natural resources; recognize the contribution that people and communities, customs and lifestyles, make to the tourism experience; accept that these people must have an equitable share in the economic benefits of local people and communities in the host areas.

When stated this way, sustainable tourism is connected with a resource management process. In other words, it talks about preservation of resources such as natural and cultural heritage suggesting that sustainable tourism is a managerial concept. Its application is formed by a collection of principles and policies (Hunter, 1997, p. 850). Bramwell (2015, p. 204) notes that “sustainable tourism is regularly linked with the preservation of ecosystems, the promotion of human welfare, inter and intra-generational equity, and public participation in decision-making”. Such improvements facilitate regional and national development.

Wan (2013, p. 164) view of sustainable tourism advocates a more balanced concern for economic, social and environmental interests in tourism policy decision making. Janusz and Bajdor (2013, p. 529) declare that sustainable tourism is a living environmental

concept that talks not only about environment protection planning but also, in the context of tourism, maintains equity of the sociocultural and economic development of the community. Archer et al. (2005) argue that the concept of sustainable tourism is central to the re-examination of the role of tourism in society in divergent ways while Lele (1991), Archer et al. (2005), McKercher (1999), Sharpley (2000) and Liu (2003) articulate that sustainable tourism refers to the process of managing the physical and human resources which are related with tourism activities. The United Nations World Tourism Organisation, United Nation Environment Programme and World Tourism Organisation (2005, p. 12) has defined it as “tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities”. According to the above definition, sustainable tourism carries out two main functions – managing the visitors’ requests and handling tourist resources in order to control the effects of economic and sociocultural changes in the present and the future. Sharpley (2002) has argued that sustainable tourism has become divorced from sustainable development. In fact, the concept of sustainable tourism should be best understood as a subsidiary model derived from the parental concepts of sustainable development. In the literature, sustainability, sustainable tourism development and sustainable development are ecologically well defined but some researchers argue that the clearly drawn distinctions are being ignored (Liu, 2003; Sharpley, 2002).

From international organizations’ point view, UNWTO’s thought expressed in *Sustainable Tourism for Development – Guide Book* indicates “make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural heritage and biodiversity” (United Nation World Tourism Organisation, 2013, p. 17). For the UNWTO

sustainable tourism is regarded as a management tool for building environmental sustainability, and safeguarding traditional tourism resources (cultural heritage landscape and climate change). This content is accepted by Drost (1996), who further emphasizes the main objective of the sustainable tourism in world heritage sites conserves the cultural heritage and also thrives in and around the sites. As celebrated by McKercher (1993), through application of effective sustainable tourism plan, the foundation can be formed to maintain a balance among available resources, and also to build economically and socially well-organized community.

Similarly, in 2005, UNWTO and UNEP have jointly defined it as “tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities” United Nation Environment Programme and World Tourism Organisation (2005, p. 12). According to this definition, sustainable tourism has two main functions – managing the visitors’ requests and tourist resources in order to control adverse economy and sociocultural impacts. Effectively this means tourism resources should be preserved for future users. Sociocultural impacts emphasises tourists behavior.

A considerable amount of research has been devoted to exploring the critical role of stakeholder collaboration and partnerships in tourism studies. These are essential components of sustainable tourism and can be viewed both as a mechanism to accomplish goals of sustainable tourism and also as a new mode of collaboration (Landorf, 2009; Robinson, 1999; Weight, 2002). Sharpley (2000) notes that national and international level collaboration and cooperation is vital to the successful implementation of sustainable tourism policies. It is increasingly apparent that technological advance should be integrated into sustainable tourism development planning and policies in order to realize sustainable tourism development. In other words, sustainable tourism development

policies and planning need to be community oriented in order to be effective. As Hunter (1997) argues, without the involvement of local communities and private and public collaboration in the planning process sustainable tourism cannot be achieved.

Every sector has a desire to embrace sustainability and it is therefore crucial to maintain a trade-off between the economic, environmental and sociocultural components of development (Bramwell, 2011; Hardy, Beeton, & Pearson, 2002; McKercher, 2003). Many researchers acknowledge that sustainable tourism would be attained through the holistic application of sustainability in relation to economic, social and environmental factors (Lele, 1991; Liu, 2003; McKercher, 1999; Selin, 2000; Sharpley, 2000; Weight, 2002). Indeed, sustainable development is a long-term process (Sharpley, 2000). According to Sharpley (2000), Daskon (2010) and Mbaiwa (2011), sustainable tourism can alleviate poverty, create social well-being and produce sustainable livelihoods. Likewise, Lee (2013) argues that sustainable tourism development supports the safeguarding of the natural environment and cultural diversity (see figure 16).

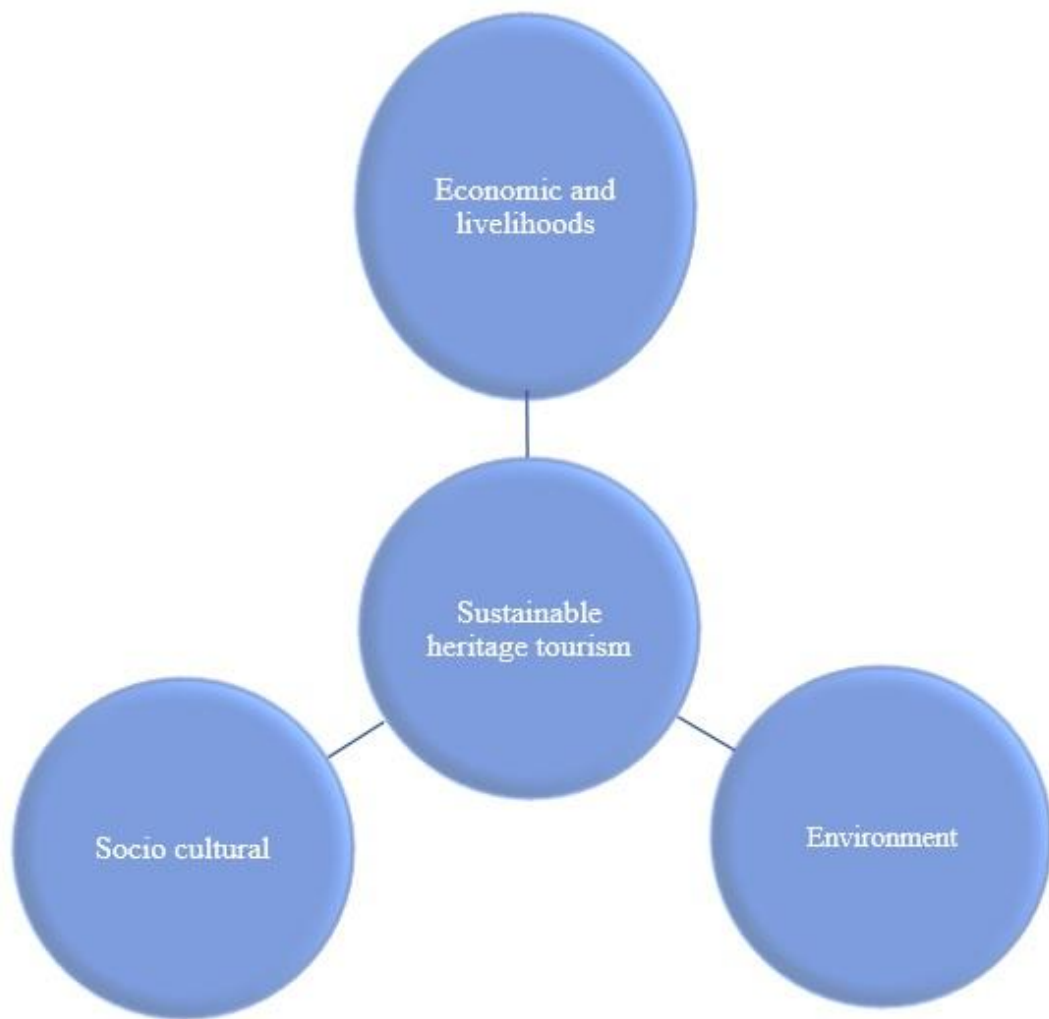


Figure 16: Dimensions of sustainable heritage tourism. Source: Sivesan Sivanandamoorthy.

2.10.1 Economic and Livelihood Considerations

Many researchers concede that economic sustainability is treated as the core concept of sustainable tourism (Kim et al., 2013; Kim et al., 2007; Liu, 2003; Mbaiwa, 2005; McKercher, 2003; Sharpley et al., 2014; Tosun, 2001). In tourism literature, economic sustainability is identified as one of the important dimensions with which to motivate sustainable tourism (Alipour et al., 2011; Bramwell, 2011; Ekinci, 2014; Sharpley, 2000).

McKercher (2003) believes that tourism has a positive economic impact on regional development in several ways. For example, tourism creates job opportunities, promotes quality of life for locals and attracts direct foreign investment. Sustainable tourism acts as a motivational tool to attract domestic investment and, more typically for developing countries, international investment.

Sustainable livelihoods are a core concept in rural development. Basically, sustainable livelihoods consist of five types of capital that are important drivers in sustainable livelihoods development. They are human capital, natural capital, financial capital, social capital and physical capital (Ellis, 2000; Scoones, 2009). Tao and Wall (2009) highlight that in the case of Taiwan, tourism generates the means to improve sustainable livelihoods. Furthermore, the presence of sustainable livelihoods is one of the indicators of a country's level of development. In many countries, tourism literature acknowledges that the sustainable tourism approach is a path to the achievement of economic and social development with the result that livelihoods have received more attention from tourism policymakers. In developing countries the sustainable livelihoods approach should be aligned with the culture and traditions of the particular nation. Daskon and Binns (2010, p. 504) point out that, in the case of Kandy, skills and customs are closely linked with the sustainable livelihoods of the host community; host people are intimately involved with their customs and their family's work. In the case of Sri Lanka, family work is assigned on the basis of social class (the caste system) but the younger generation is not interested in adopting this social classification. Yet in rural areas, mainly in the plantation sectors, the younger generation, for financial survival, does accept the traditional social-classification basis of job allocation.

2.10.2 Social Issues

Sustainable tourism development focuses not only on environmental issues but also considers other factors including social, community well-being and economic assets. Tosun (2001) and Alipour et al. (2011) have noted that in developing countries, a comparative lack of attention has been paid to social and cultural elements of sustainable tourism, when compared to the focus on other components such as economic development. Counter viewpoints have been made by Jackson and Morpeth (2000) who argue that sustainable tourism focuses not only on environmental issues but also on social, community well-being and economic factors. In the same way, Bramwell et al. (2000) point out that in the context of developed and developing countries, sociocultural issues are a major element in tourism development implementation.

Rationally, in the context of sustainable tourism, sociocultural sustainability is linked to several issues. Swarbrooke (1999, p. 67) claims that factors inherent in social sustainability within a tourism context include equity, equal opportunity, ethics and equal partnerships. Some researchers point out that tourism in Sri Lanka has had both positive and negative effects on sociocultural issues. For example Sri Lankan based researcher Chandralal (2010), emphasized the economic contribution of tourism but also highlighted the negative impacts of the industry, arguing that it stimulates prostitution and drug abuse. Similarly, Sandaruwani and Gnanapala (2016) contend that tourism devastates the host community's non-material culture (customs and traditions) through the impact of Western tourists' culture and behavior. In Sri Lanka, traditionalists and religiously oriented people do not necessarily appreciate the revaluation of society and the pervasive Western cultural influences. Meanwhile, Pfaffenberger (1983) observes that tourism supports valuable social change and enhances changes in thinking patterns. From the host community point

of view, the behaviour, culture and lifestyles of foreign tourists, interact with and influence its members in the same way that the values of the host community affect the tourists.

2.10.3 Environmental Considerations

Throughout the existing literature, unsustainable development and unsustainable tourism are associated with negative environmental outcomes such as air, water and land pollution. Sustainability within an environmental context has received more attention than other elements such as sociocultural and economic issues. Historically, environmental concerns are a key pillar of sustainable tourism development. The term sustainability, first used in environmental studies, now penetrates into other fields of research and enquiry. Many tourism-related studies, in the context of sustainability, give more weight to environmental protection than economic, social and cultural issues (Faulkner, 2001; Mbaiwa, 2011; Tosun, 2001).

Sustainable tourism is a powerful mechanism with which to protect local communities and associated business activities. In the best-case scenario, it also contributes to baseline improvements, social development and environmental protection in developing countries (Sharpley et al., 2014; Tosun, 2001). Sustainable tourism and development work best when constructed by clearly defined, widely accepted, sustainable economic, sociocultural and environmental guidelines. In sustainable tourism related studies, a surprising ongoing argument interrogates the extent to which the economic side of sustainable development considers environmental concerns. “World Heritage Conservation Programme promotes sustainable development, and in particular environmental sustainability, by valuing and conserving places of outstanding natural heritage value, containing exceptional biodiversity, geodiversity or other exceptional

natural features, which are exceptional for human well-being” UNESCO (2015, p. 7). In many developing countries, economic interest of the tourism industry has been received more attention compared with environmental preservation mechanism. Generally speaking, in order to achieve the best economic interest of this industry, environmental sustainability should be maintained (Haulot, 1985). Tourists prefer to visit destinations that are attractive, clean, lush and unpolluted (Mckercher, 2003). Many researchers including Mckercher (2003), Robinson and Meaton (2005), and Robinson and Jarvie (2008) who indicated that environmental consideration is a significant factor to determine the brand image of tourist destinations. Tourism may result in over- use of natural resource and footpath erosion. Over-use of resources has negative environmental impacts. For example, as noted by Cole (2012, p. 1234), in the case of Bali, “all the impacts of over-use of ground water by the tourism industry are being felt: a falling water table, salt water intrusion, land subsidence and deteriorating water quality”. In fact, water supply is one of the main factors to determine the tourists’ satisfaction. In other words, sustainable tourism market is dependent on flow of water supply in destinations and in its surrounding areas.

2.11 The Importance of Sustainable Tourism

Increasingly throughout the world the twin themes of sustainability and sustainable development dominate and pervade almost every aspect of modern life. Generally, sustainable development has two important but complicated concepts: the concept of needs and the concept of resources. In reality, human needs are not limited but resources clearly are. However, many researchers have clarified the significance of sustainable tourism and the concept of sustainability in the context of tourism. For example, Weight (2002) notes that sustainable tourism has established inherent values connected with

integrated economic, social and cultural goals and Flagestad and Hope (2001) believe that sustainable tourism is facilitating the promotion of the quality of the local society, tourism and environment. Sharpley (2000) and Sharpley et al. (2014) articulate that sustainability assists in enhancing life patterns and reducing poverty, uplifts social participation in decision-making processes, maintains effective environmental sustainability strategies and is of value in handling risk and uncertainty. Tubb (2003) argues that sustainable tourism development focuses on three different criteria: firstly, the quality of the tourists, the natural environment and the lifestyle of the domestic people; secondly, the stability of tourism, the cultural heritage and the natural environment; and finally, the maintenance of equilibrium between the needs and wants of domestic and international tourists and those of business people and other tourism stakeholders.

Marija and Melita (2014) believe that viability of tourism industry has a capacity to develop balance between utilization of resources and capacity of natural system, provide employment opportunities to host community people and maximize tourist satisfaction that in turns leads to increased amount of visitors.

2.12 The Challenges of Sustainable Heritage Tourism

Sustainable heritage is an important concern but sustainability of course, is a complex issue (Drost, 1996; Landorf, 2009; Liu, 2003; McKercher, 1999; Robinson, 1999). Some researchers question the reality of the concept of sustainability (Briassoulis, 2002; Fyall et al., 1998; Jamieson, 2000; McMinn, 1997). Mason (2015) points out that accomplishing the aims of sustainable development and sustainable tourism heavily depend on the political system of the relevant society and also on the distribution of power. In truth, there are a variety of factors influencing achieving the goals of sustainable tourism and

sustainable development. More recent studies emphasize the challenges associated with the implementation of sustainable tourism. For instance, Dinica (2009) and Tosun (2001) focus on the managerial problems related to applied implementation of sustainable tourism policies. These include coordination and collaboration of the tourism related activities and a lack of flexibility of administration methods and decentralization in the decision making process. Likewise, Sharpley et al. (2014), Sharpley (2002), and Sofield (2003) identify the following challenges associated with the execution process of sustainable tourism, namely the poor management of tourism development activities, the lack of involvement of the domestic people in the tourism sectors, the inadequate knowledge of and insufficient training in the tourism field of domestic investors, and government preference for foreign investment over local investment. Further, McKercher (2003) recognizes technical hitches in maintaining sustainability in the tourism industry. This observation is based on historical experiences. Some stakeholders fail to realize the actual investment opportunity or the requirement for investment in the tourism sectors. This may occur because social issues such as culture, customs and beliefs act as a barrier to local community involvement in tourism development.

Policy makers and the community are presented with a major task in the management of the challenges of implementing sustainable heritage tourism. Wickramasinghe and Takano (2010) and Powell et al. (2009) observe that in Sri Lanka there are a number of challenges to the management of a heritage destination including a lack of coordination in tourism management, political instability and unwanted religious interference. Canadian-based researcher Boyd (2002) observes that private ownership of a heritage building presents issues; owners often want to renew or modernize their heritage building. Additionally, economic benefit has become a major development incentive in preference to sociocultural consideration all over the world with developing countries policy-makers

giving priority to economic benefit over sociocultural benefits. As noted by Jamieson (2000), management of sustainable heritage tourism should be incorporated with local community participation because the local community has a clear understanding of local customs, beliefs, values and idiosyncratic attitudes. With this awareness intangible heritage can be preserved and also promoted. As noted by Miura (2010), importantly, there are many stakeholders with different expectations regarding tourism development resulting in a struggle to maintain the balance between their expectations and the development of tourism in world heritage sites. In the absence of systematic governance or a management strategy to handle stakeholders, community participation can produce negative effects on living heritage sites throughout the world. That is not healthy for sustainable tourist destinations. Therefore, many scholar within the tourism literature, have recently paid more attention to create suitable management model with local community' participation (Aas, Ladkin, & Fletcher, 2005; Aref, Redzuan, & Gill, 2009; Byrd, 2006; Lenik, 2013; Mason, 2015).

2.13 Tourism Governance and Sustainable Heritage Tourism

This section is linked with the ongoing argument regarding the relationship between tourism governance and sustainable heritage, as identified within the existing related studies. A governance system is a fundamental requirement for sustainable tourism, with collaboration and coordination of stakeholder important factors in determining the success of tourist destinations and the conditions that will lead to sustainable tourism (Bramwell, 2011). Similarly, Dutch-based researcher Dinica (2006) recognizes the relationship between governance and sustainable tourism development with her study stressing the essential requirement of stakeholder's participation in governance and sustainable tourism development. She asserts that governance models are the tools

required for achieving sustainable tourism development (2009, p. 602). From this line of argument it follows that governance should incorporate new liberalization and decentralization policies. Many categories of stakeholders, with different capacities, have accountability in the achievement of sustainable tourism development. Commonly, the economic and social development policies of countries influence their sustainable tourism development. These kinds of governance structures are central to achieving sustainable tourism outcomes.

Dredge et al. (2011) assert that governance models need to engage with multiple stakeholders across all levels of the public sphere. Their tourism governance impact study was based on the 2009 Australian World Rally Championship, held in the Northern Rivers region of New South Wales. They found in their research that participatory tourism governance models facilitate sustainable tourism development. Further, successful tourism governance practices depend on institutional functions. Erkuş-Öztürk (2011) argues that tourism governance has to connect with a variety of tourism actors. Therefore it is apparent that the participation of multiple stakeholders in a tourism governance model is important. In the case of Sri Lanka, different kinds of stakeholders are participating in its governance model of tourist destination management (Powell et al., 2009).

According to Alipour et al (p.40) good tourism governance is a practical approach towards facilitating stakeholders' involvement in sustainable tourism development. They contend that the effective function of institution collaboration and stakeholder participation assists in achieving sustainable tourism development. Further they highlight that at key tourism destinations throughout Northern Cyprus sustainable tourism development is best achieved through combining environmental and cultural-heritage

values. Nevertheless, in Northern Cyprus, “governance for sustainability” has not been formally incorporated into the economic planning agenda

Within the tourism literature, governance is evaluated from a political economical and policy science perspective. The political and economic approaches describe the coordination of economic activities. In early tourism literature, the political economy approach was more sophisticated than the policy science approach, which tended to concentrate on stakeholder networks. Now the debate has moved on to including a multidisciplinary approach that draws on a wide range of variables and disciplinary backgrounds (Erkuş-Öztürk, 2011).

2.14 Conceptualization Framework

This section is likened to the ongoing argument regarding the evolutionary perspective of the study of tourism governance and sustainable heritage tourism. Based on the literature, a conceptual framework is developed. Figure 17 depicts the conceptual relationship between tourism governance and sustainable heritage tourism. Actually, tourism governance is evaluated through micro and macro-scale factors. Moreover, sustainable heritage tourism is measured by economic livelihoods, social and environmental factors.

As can be seen in figure 17, there are two important variables, namely, tourism governance and sustainable heritage tourism. Throughout the tourism literature many researchers underscore the importance of governance in the tourism industry in preference to the role of government (Adu-Ampong, 2014; Beaumont et al., 2010; Bramwell et al., 2011; Kooiman et al., 2008; Yüksel et al., 2005). In recent years, researchers and practitioners have turned their attention to conceptualizing governance in different ways.

Bramwell et al. (2011, p. 412), discussing the subject of governance, assert that “the processes of tourism governance are likely to involve various mechanisms for governing, steering, regulating and mobilizing action, such as institutions, decision -making rules and established practices”. Hall (2011b) advocates that in the context of tourism, governance may be viewed as an instrument to guard tourism activities from the negative policy and planning impacts of tourism. Similarly, Kooiman (2008) argues that while governance facilitates understanding of the role of government and the public sector in the tourism sector it could not reduce the significance of either.

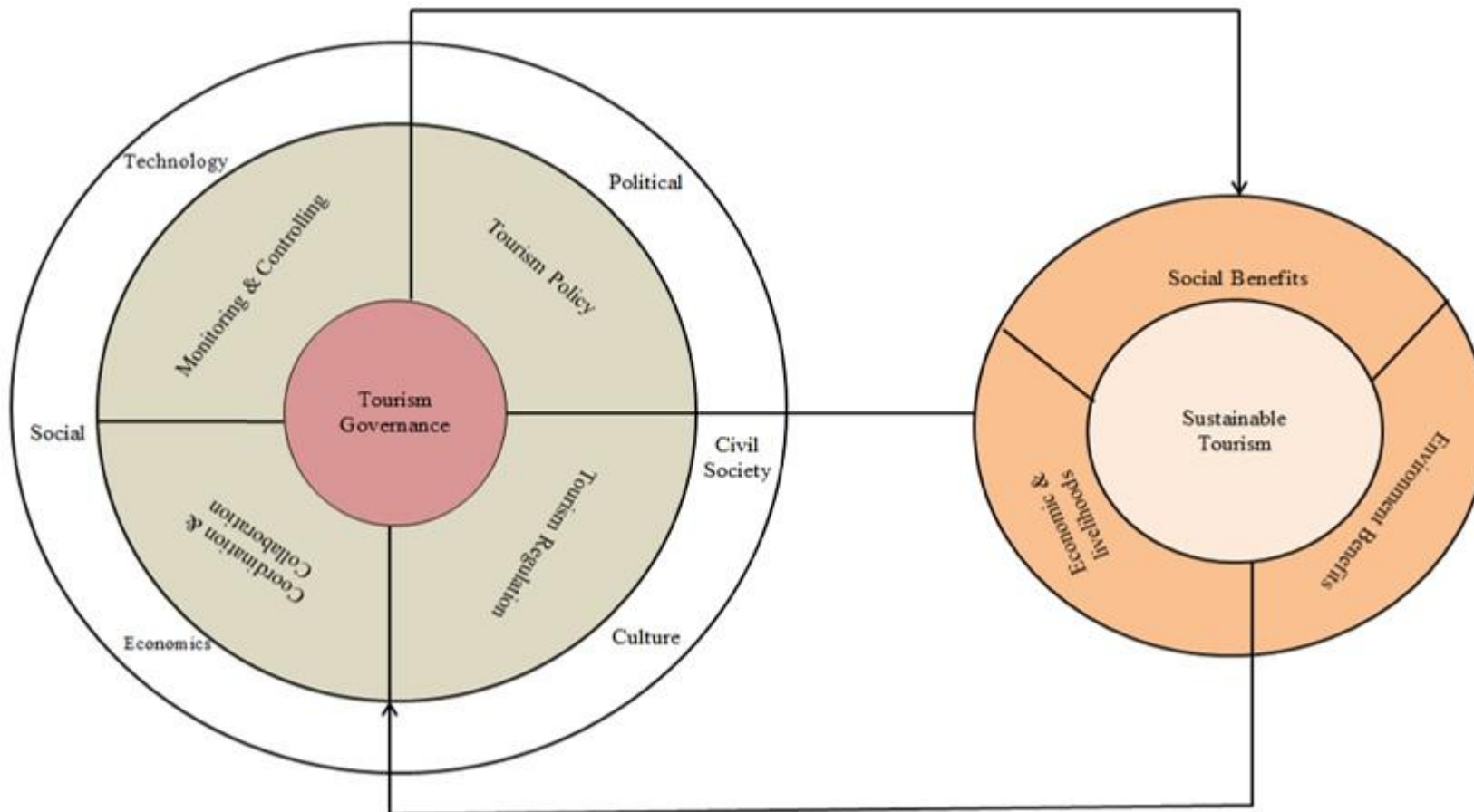


Figure 17: Conceptual framework. Source: Sivesan Sivanandamoorthy.

Macro and micro-level factors affect the functionality of tourism governance. Dixon et al. (2003), Sofield et al. (2011) and Kooiman (2008) believe that the capacity of governance is determined by several factors including: tourism policy; tourism regulation, coordination, monitoring and control; political, economic, technology, social and cultural considerations and civil society. Accordingly tourism policy is an important determining factor for tourism governance (Kooiman, 2008; Sofield et al., 2011). In the United Kingdom tourism policy sets the tourism governance agenda Kennell et al. (2013). Edgell Sr, Allen, Swanson, and Smith (2008, p. 10) articulate that tourism policy is

a progressive course of actions, guidelines, directives, principles and procedures set in an ethical framework that is issue-focused and best represents the intent of a community (or nation) to effectively meet its planning, development, product, service, marketing, and sustainability goals and objectives for the future growth of tourism.

According to this definition, tourism policy is connected with multi-dimensional factors. In addition, tourism policy should incorporate the goal of sustainable tourism. When formulating tourism governance, it is important that tourism policy is understood (Hall, 2011a; Shone, Simmons, & Dalziel, 2016). Understanding how the institutional arrangements of governance are conceptualized is important because they determine the ways in which the state acts in the development of tourism policy. Moreover, tourism governance should consider tourism regulations and norms, as regulation is mainly devoted to maintaining sustainability of the tourism region and the related tourism activities (Moscardo, 2011). Kooiman (2008) also points out that rules and regulations influence governance capacity.

Globally, the importance of involving diverse stakeholders in tourism governance is receiving more appreciation (Bramwell, 2011; Hall, 2011b). Some researchers investigate the advantages and disadvantages of the collaboration of different types of stakeholders in a tourism governance model. They feel that sometimes multiple stakeholders' participation may lead to the discarding of direct interfaces in tourism administrations (Beaumont et al., 2010; Dredge et al., 2007; Zapata et al., 2012).

Collaboration within a tourism agenda has plausible power to establish communications, develop mutual understanding and facilitate the drafting of the tourism development process (Bramwell et al., 2011; Dredge et al., 2011). Collaboration makes, or reflects, the changes in tourism governance (Bramwell et al., 2011). Tourism literature acknowledges that numerous researchers endorse the importance and necessity of stakeholders' collaboration in the tourism industry in both developed and developing countries. For example, within the Australian context Beaumont et al. (2010) articulate that different collaborations and networks between stakeholders bring together different ideas, knowledge and capacities, which guide industry development. Similarly, UK-based researcher Ball (1995) points out that a striking feature of the contemporary tourism landscape is the wealth of collaborative initiatives and partnerships. In Sri Lanka, the Sri Lanka Tourism Act No35, 2005 allows for stakeholder collaboration and private and public partnership in tourism governance. Powell et al. (2009) emphasize the nature and feasibility of governance in the implementation process in the case of Sri Lankan tourist destinations. According to, Haywood (1988, p. 106), "[the] host community is the destination in which individual, business and government goals become the tangible products and images of the industry". As a result, community participation is acknowledged as the backbone of tourism governance and policy.

Another variable is sustainable heritage tourism. Paynen (1993) points out that sustainable tourism can produce a sustainable host community economy without damaging the environment. In line with this perspective, Weight (2002) argues that sustainable tourism promotes the preservation of natural and cultural environments. In fact, economic sustainability, and social and environmental factors are identified as significant pillars of sustainable tourism (Sofield, 2003; Weight, 2002). Finally, some researchers acknowledge relationship between tourism governance and sustainable tourism (Alipour et al., 2011; Bramwell, 2011; Dinica, 2009). Göymen (2000, p. 1041) points out that

the dynamics of governance leading to a new division of labour in society and emergence of new players (partners and stakeholders) is contributing to sustainable tourism development and preservation and enhancement of historical and cultural heritage.

Hall (2011a, p. 660) articulates that governance is one factor in the development of sustainable tourism. Therefore, theoretically speaking, tourism governance determines sustainable heritage tourism and in return, tourism governance engages with sustainable heritage tourism and in the process protects cultural heritage.

2.15 Conclusion

This chapter has focused on the advances in the conceptual aspects about tourism governance, sustainable heritage tourism and sustainable tourism from numerous viewpoints. The literature review has examined progressive ideas of tourism governance, sustainable tourism and cultural heritage that will be deployed throughout this doctoral study.

The chapter presents the evolution of the relevance of governance in respect to tourism and cultural heritage. Tourism governance is viewed through policy and political economic approaches which, for this doctoral study, are both necessary to develop the conceptual framework. The policy science approach mainly concentrates upon private and public participation in tourism governance while the political economic approach emphasizes collaboration and coordination within the governance process. A detailed discussion of stakeholder collaboration and coordination in tourism governance and its implication for heritage destinations has also been provided.

This chapter also explained how sustainable heritage tourism is a multifaceted concept. It also briefly considered sustainable tourism and its role in world heritage cities in the context of developing and developed countries. Issues associated with sustainable heritage tourism at world heritage destinations such as Kandy were clearly investigated. Moreover this literature review chapter is central to establishing the theoretical background of this study and to ensuring an appropriate research methodology.

Based on the literature review chapter, the following research gaps have been identified. For Kandy, heritage tourism is an emerging industry and national and international tourists increasingly create high demand for heritage tourism and tourist products. However few researchers have turned their attention to Sri Lankan heritage. There are some distinguished exceptions including Pfaffenberger (1983), Wickramasinghe et al. (2010) and Daskon et al. (2010). Hence, this literature scrutinizes the few available examples of Sri Lankan-based research. On the other hand, research based in other Asian countries (Cambodia, China, Singapore and India), and also studies from Western countries (Australia, Canada, United Kingdom, New Zealand and the Netherlands) have been reviewed. The observations of researchers writing about Asian heritage are equally pertinent to Sri Lanka, the subject of this doctoral study.

Chapter Three

Historical Background of Kandy

Set among the hills, Kandy the ancient capital of Kandyan Kingdom is perhaps without rival in its charm of sylvan beauty. But beauty is not its only possession; for it has a culture of its own which is quite Kandyan in character and which has been handed down to the present era surviving the vicissitudes of time (Damunupola, 1984, p. 1).

3.1 Introduction

The main objective of this chapter is to describe the historical background of Kandy, which is necessary to illustrate the development of sustainable cultural heritage tourism, tourism governance and heritage destination management in Kandy. The understanding of the history of Kandy and an historical overview of the Kandyan landscape is significant in this development of sustainable tourism. Many tourist destinations in Kandy have sound historical backgrounds. Analysis of the field-visit interviews confirmed that many respondents, including both national and international tourists, were attracted to different historical combinations of British and South Indian heritage. Further, this chapter explores how history and historical events and destinations in Kandy could be commercialized to supply the expanding tourist market.

This chapter is organized as follows: section 3.2 discusses the historical background of Kandy. Section 3.3 deals with heritage destinations in Kandy and section 3.4 present the conclusions of the chapter.

3.2 The Historical Background

Kandy is an ancient city. The richness of its pre-colonial and colonial history and its cultural heritage can be appreciated by immersing oneself in the historical and religious atmosphere of the buildings which are located in the city and its surrounds. Indeed, 807 buildings were identified as having special design and architectural features; 490 of these are located within the Kandyan municipal area (Urban Development Authority, 2002) with the remainder to be found nearby. The present city became a royal residence, enshrining the original city plan and a wide range of architectural styles reflecting the city's long history. In particular the British, while not destroying the traditional architecture – in fact, they helped preserve it – also established, perhaps controversially, various additional buildings to fulfill their own administrative and religious requirements. A closer study of this history is required, namely, a brief description of the pre-colonial era, the British era and that following Sri Lankan independence.

3.2.1 Pre-Colonial Era – Kandy

Kandy is considered the cultural and heritage capital of Sri Lanka. It has played, and still plays, a significant role in Sri Lankan history and its cultural heritage. Historically, Kandy has been known by different names, given by its various rulers. Evidence confirms that pre-colonial rulers called it Mahanuwara, Kanda Udapasarata, and Senkadagalapura (Senanayake, 2004). The Portuguese called it Candea deriving the name from the Sinhalese word 'Kanda' meaning 'hills', and the British adopted this name as Kandy (Karunaratna, 1999). The city has hosted many civilizations over thousands of years. Some inscriptions at Bambaragala Viharaya and at the Teldeniya cave indicate evidence of human occupation since pre-Christian times in Kandy and surrounding areas. Situated 500 metres from Madawala (a suburb of Kandy) is the Madawal stone inscription,

confirming that humans had occupied Kandy since the Polonnaruwa period (eighth century AD), (Karunaratna, 1999).

Kandy is in fact the last in a long line of Sri Lankan royal cities. Historically, Sri Lanka has had many cities, which were named as capitals by the kings of the many kingdoms that were established. The first was known as Anuradhapura, but before the Anuradhapura era, people were settled in the Tambapanni area, the site of the first civilization of Sri Lanka. King Vijaya ruled the Tambapanni before the fourth century BC. The other recognized civilization was the Vijitapura kingdom – again founded before the Anuradhapura kingdom. Sri Lankan historians still struggle to identify the precise site of the Vijitapura civilization. Siriweera (2002, p. 107) argues that the present area known as Kaduruvela was in fact the location of ancient Vijitapura. The *Mahavamsa* (it is a Sri Lankan historical book, written in Pali) indicates that the first historical urban centre was established by King Pandukhabaya (Berkwitz, 2004; Siriweera, 2002). The Anuradhapura kingdom was succeeded by the Kingdom of Polonnaruwa (circa eighth century AD until 1212 AD); a city of the same name was declared as capital of Sri Lanka, by King Vijayabahu I. However, inscriptions indicate that, from the sixth century AD onward, Polonnaruwa had become important largely because of its geographical location (Siriweera, 2002). After the collapse of Polonnaruwa, the northern part of Sri Lanka was captured by the South Indian King Magha, who established the Jaffna kingdom (1215 – 1624). Also known as the Aryacakravarti kingdom, Jaffna itself did not become known as the capital of Sri Lanka (Sitrapalam 2005) with Dambadeniya (1220 – 1354) actually succeeding Polonnaruwa as the next capital of Sri Lanka. King Buwanekabahu IV (1345 – 1406) declared Gampola as the capital with Kotte (1412 – 1594) becoming the next capital. Following the arrival of the Portuguese, King Rajasimha I (1521 – 1593) moved his capital to Sitawaka situated near the central province of Sri Lanka. Following the

collapse of the Kotte kingdom Kandy became the official capital of Sri Lanka. Historically, Mahanuwara (Kandy) was founded by Senasammata Vickramabahu (1469 – 1511 AD) who was an autonomous ruler in the highlands.

In 1518AD the Portuguese penetrated the Sri Lankan coastal hinterland. A fort was established near Colombo and another at Jaffna with the intention of controlling the country in order to eventually administer what they hoped would become their south Asian colony (Perera, 2002). At the same time, the lowland kingdom of Kotte was continuously attacked by the Portuguese. King Jayaweera (1511 – 1552) took the necessary action to protect himself and his people, and established the Kandyan kingdom. His successor thought religious conversion would be a useful strategy with which to maintain good relationships with the Portuguese regime. Upon converting to Christianity he adopted the new name of Karaliyadde Bandara (1512 – 1582) (Karunaratna, 1999). According to the *Chronicles* the *Mahavamsa* and the *Culavamsa* – both very prominent Sri Lankan historical books written in the Pali language – the Sacred Tooth Relic of the Buddha and the Bodhi-Tree were considered important symbols of kingship (Siriweera, 2002) so that whoever possessed the Sacred Tooth Relic gained validity to reign as king. However, the three kings previously mentioned (Senasammata Vickramabahu, Jayaweera and Karaliyadde Bandara) failed to fulfil this basic requirement for kingship.

Therefore, the first official king of Kandy (that is, he who possessed the Sacred Tooth) was King Vimaladharmasuriya I. He officially declared Kandy to be the capital of Sri Lanka. Under his regime, economic, sociocultural and religious development were all given a high priority and the historical figure of Vimaladharmasuriya is the foundational cultural myth of modern Sri Lankan society. On the religious side, the two-storied Temple of the Sacred Tooth Relic of Lord Buddha was built at Udawatte Kele. This structure provides confirmation of the richness of pre-colonial architecture and of Kandyan

civilization and also reveals the technological skill of the people. Vimaladharmasuriya I died in 1604 after a reign twelve years (Samaranayake 2004). The Kandyan kingdom was succeeded by the rule of “Senarath (1604 – 1635) who was a priest disrobed and married Dona Catherina his predecessor widow in order to legalize his position and assume succession which was disputed by Mayadunne of Uva” (Karunaratna, 1999, p.4). Dona Catherina was the daughter of Karaliyadde Bandara. Her youngest son Maha-Asthana later ascended the Kandy throne as Rajasinha II (1635 – 1687).

During the Senarath era, the Kandyan kingdom maintained good relationships with the Portuguese; for example, Senarath’s princesses and princes were educated by Portuguese Franciscan friars. Catholic missionaries during this period made more serious efforts to spread Christianity among the Kandyan community. During this regime the city of Diyatilaka was settled and enjoyed good relations with the Jaffna and South Indian (particularly Tanjore) kingdoms. Two of Senarath’s sons married daughters of the king of the Jaffna kingdom, who lived in Tanjore (Karunaratna, 1999).

When King Senarath’s died in 1635 his son Rajasinha II succeeded him. Both kings Vimaladharmasuriya I and Senarath were able to negotiate with Portuguese rulers. However, the Portuguese created conflict with the Kandyan kingdom, and in response, Kandyan policies towards the Portuguese became hostile. Rajasinha II knew the strengths and weaknesses of the Portuguese rulers since he had spent his childhood among them and with Catholic missionaries (Silva 2012) however relations soured and as a result he concluded that the power of the Portuguese in Sri Lanka must be broken. In 1652, he recognized the rivalry between the Dutch and Portuguese and began to use this knowledge strategically and diplomatically. He invited the Dutch East India Company (the VOC) to occupy parts of the coastline of Sri Lanka. As a result, in 1656, the Dutch

captured the Portuguese fort in Colombo and in 1658, all coastal areas fell under Dutch rule.

Dutch rulers gradually attempted to capture the cinnamon plantations, which belonged to the Kandyan kingdom. They also closed the eastern ports of Sri Lanka, particularly Kalpitiya and Tironcomalia, in 1659. Following the closure of these ports the business activities and international affairs of the Kandyan kingdom were blocked. Further, a Dutch battalion was stationed at Sabaragamuwa near the kingdom's boundary, but the Dutch didn't intend to control all of the island. Their intention was to extend their business activities through the establishment of the Dutch East India Company (VOC). A memorandum of understanding was signed between Rajasinha II and Dutch representatives comprising two important issues. These were that the Kandyan kingdom agreed to supply cinnamon and elephants for the Dutch who, in turn, agreed to allow the kingdom to extend its power over all lower-land areas. As a result, Rajasinha II controlled 15 districts, but not the Jaffna kingdom. This was because his brothers had married princesses of the king of Jaffna. In this environment, the Dutch East Indian Company successfully established their mercantile activities. The VOC was free to import and export whatever they wanted. In the meantime, the Dutch rulers maintained a good relationship with the chiefs of the kingdom and also the Buddhist leader Mahanayaka Thera of Kandy.

After the death of King Rajasinha II in 1687, Vimladharmasuriya II became the king of the Kandyan kingdom and, at twenty years of age, married a Thirumalai Nayakar princess from Madurai in South India (Kulasekara, 2012). From around 1529 until 1736, Madurai was ruled by a Nayak dynasty, and his palace of Thirumalai Nayakkar, was situated 2km south-east of Meenakshi Amman temple, another famous traditional site in South India. Historically, Vimladharmasuriya II was a passionate and practical Buddhist. His lifestyle

confirmed his religious and philosophical understandings. Bhuddist devotion enjoyed a renaissance during this era. The building that housed the Sacred Tooth Relic of Lord Buddha was restored and expanded by an additional storey. At the same time, other religions – particularly Hinduism and Christianity – also boomed. Vimladharmasuriya's life came to be associated with religious tolerance and the acceptance of different community viewpoints that gives Kandy its reputation as a city of spiritual devotion. This stance is understandable given his family background: his grandmother was a Catholic (Dona Catherina); his mother was a Hindu (South Indian); and his father was a Buddhist. This environment led him to become a tolerant and popular leader.

Historical documents from the Vimladharmasuriya period reveal that a partially decentralized strategy was adopted in the administrative and governance system. His thinking reflected the ideas and thoughts of Buddhist monks and nobles on important issues relating to customs, traditions and laws. In fact, his administrative system was different from earlier systems used in the Kandyan kingdom: his decentralization in particular was a notable change. Further, there was a good relationship between the Kandyan kingdom and the Dutch. Both parties depended upon each other to accomplish their goals. In reality, Dutch rulers assisted the Kandyan kingdom to maintain, indeed increase, its dominion and also to promulgate Buddhist devotion.

In 1707, King Vimaladharmasuriya II died and his son Sri Veeraparakrama Narendra Sinha was crowned king and ruled until 1739. His reign is known in the popular historical imagination of Sri Lankans as one of darkness in the Kandyan kingdom. The upheaval led to an unsuccessful but significant revolution. Yet in spite of failure revolt the Mahiyangana Chaitya temple was built and the building of the Tooth temple was renovated with these heritage buildings appearing now as they did then, despite each

having been renovated at different times. During this period the Mahavishnu Devala was built which is in the Dalada Maligawa complex (Senanayake, 1993).

Kandyan history is steeped in spiritual and royal history but was also a place of courtly intrigue. In 1703, the first Portuguese family settled in Kandy. Pedro de Gasco the first-born son of the first Portuguese family, became the first Adigar in the Kandy kingdom. Gasco was a great poet and student of folklore, but made the fatal mistake of writing a love letter to the Kandyan queen (Karunaratna, 1999; Malalgoda, 1976). He was executed by Sri Veeraparakrama Narendra Sinha for his indiscretion.

In 1747, Kirti Sri Rajasimha ascended the throne with the blessing of the Kandyan Nayakars and the Indian Naykar. Within a few years, the administrative court was divided into two diverse factions. One was of migrant South Indian origin; the second, (indigenous to the Kandyan kingdom) was comprised of Sinhalese Buddhists who followed domestic traditions and customs. The mind-set and political intentions of this group, was very much against Dutch rule. The chiefs of the kingdom at this time – namely Dumbara and Mampitiya – had significant power in Vijaya Rajasinha's regime. By the end of his period, they claimed the kingship, but when their claim was rejected by the Nayakars they broke their alliance with them (Dewaraja, 1972).

The Dutch exploited the situation in order to create tensions at court. Indeed, Dutch rulers encouraged individual chiefs to seize the kingship; they also tried to create divisions between the people and the kingship. References are made to the fact that, in 1761, the chief monk of the Malwatte temple was provoked into opposing the king and giving his support to the destabilizing activities of the court chiefs. As well, the administrative chief of the court played a duplicitous role between the king and the people. At the same time, the king took counter measures, in particular to create conflict between the two chiefs;

Mampitiya was promoted to a greater position at court and in response, Dumbura angrily returned to Colombo. Under the regime Kirti Sri Rajasimha, the urban areas of the Kindyan kingdom were considerably extended. Importantly, cultural and religious buildings and infrastructures were developed. On the east and west sides of Kandy proper, two stone bridges were built. One was at Bogamabara near the old Bogamabara prison, the second was in Ampitiya road. In addition, Malwatte Pansala and Gangarama Viharaya were constructed within a South Indian architectural tradition (Karunaratna, 1999). Today, these are important pilgrimage destinations. Other excellent contributions to the cultural heritage were that many Buddhist temples were painted, notably the nine Buddha statues which were carved in rock, and the Mahavishnu Devala.

Historically, Nayaka traditional arts and paintings heavily dominated the Kandyan style compared with those of other ancient cities of Sri Lanka such as Annurathapura and Polonnaruwa. The reason for this was that many artists were brought from India to develop and decorate several places including King's Palace and religious destinations in Kandy. In 1765, with the arrival of Saranankara, a revolution of cultural heritage and, religious and fine arts occurred. Saranankara was a multi-talented person; for example, he was responsible for the translation of many historical and medical books from Pali into the Sinhala language. Seven hundred Buddhist monks were trained for appointment to the Buddhist temples and two training institutions were established in 1761 – one at Kandy and the other at Matara, which was in Dutch territory. The main objective of the institutions was to provide appropriate training and teaching for Buddhist monks. At this time of religious development and political stability, these two institutions played an important role and actually linked the highland (Kandyan) people and the lowland people. Saranankara's activities powerfully influenced the mind of the Sinhala community and that of the king. He provided considerable support to literature encouraging writers to

translate valuable works of mythical and Buddhism-related stories from Pali to Sinhala. Through the impact of this support, in 1733, Viharaya Tibbotuwe Buddharakkito wrote extensive versions of the *Mahavamsa* and two new books, the *Saddhara Mavadasangraha* and the *Syamopasampadavata*. The *Syamopasampadavata* related the significant history of Buddhist monks in Sri Lanka (Karunaratna, 1999). Saranankara also concentrated on the development of the Malwatte and Asgriya monasteries and upon building social harmony among communities. Consequently, land and buildings were allocated to the two monasteries. Further, chiefs of these monasteries were appointed and granted superior powers through which to control and maintain all monasteries and their activities.

3.2.2 The British and the Kandyan Kingdom

After Kirthi Sri Raja Sinha's demise, Rajadhi Rajasinha (1782 – 1798) ascended the throne. During his short reign, many significant changes occurred in social, economic and cultural spheres as well as in political matters. He was keen to revive the Kandyan court, with evidence of this renewal demonstrated by the construction of the King's Palace and the queen's Bath House. The structures were completed in the following King's reign (Gamlath, 2014). Rajadhi Rajasinha wanted to normalize relations with the Dutch rulers. At this time, a second special envoy had been received by the King from the British Governor in Madras regarding a request from the British to be granted use of Trincomalee harbour, which was important to the British administrators in South Asia. This request was not granted (De Silva, 2003; Karunaratna, 1999; Peebles, 2006).

Meanwhile, in the Kandyan kingdom, after the death of Rajasinha (1798), Pilimatalawa (who was a chief of the Kandyan kingdom) claimed the kingship. Although

Pilimalalawa's rule was totally rejected by the people, he did have superior political influence with many allies and informants among both nobles and the ordinary people. Consequently, Kannasami, who was of Nayakar descent, chose the name Sri Vickram Rajasimha when he became king in 1798, and was initially very loyal to Pilimalalawa and his allies. In the early stages of the king's reign, Pilimalalawa himself made many decisions on his behalf. Finally however, the king realized the ambitions of Pilimalalawa, and the danger of his close relationship with the British and as a result, took an independent stance. In response, Pilimalalawa adopted a subversive policy and worked as a spy for the British government (Gamlaath, 2014).

In the British territory in 1797, a rebellion against the English East India Trading Company (EEITC) took place. The reasons for this were the complicated and included heavy taxation and the anger of provincial leaders who had lost some of their power, especially that of levying taxes. Maritime communities were provoked into action against the British rulers (Karunaratna, 1999) and in response the British introduced a dual administration system in 1798 – the EEITC was joined by officials of the British government – and Frederic North was appointed as governor. North had overall power to rule the maritime provinces of Sri Lanka and also the responsibility of management of the EEITC. Many changes were made to the existing administration system – for example, a Supreme Court was established, appeal courts for civil cases were introduced and the Rajakariya system was abolished.

In the initial stages of North's control, the British government kept an amiable relationship with the Kandyan kingdom. In 1803, two British regiments closed in on the Kandyan kingdom – one from Trincomalee commanded by Lieutenant Colonel Barbut and the other from Colombo, led by Mac Dowel – and captured the kingdom without any opposition. Unable to cope with the guerrilla warfare method employed by the Kandyan

forces, the British faced defeat and had to surrender and return to Colombo. The Kandyan kingdom was ruled by Sri Vickrama Rajasinmha who was suspicious of Pilimatalawa and his allies' activities. The King suspected that Pilimatalawa had helped the British invasion in 1803 and reduced the power of Pilimatalawa in order to safeguard the kingdom from rebels. At the same time, the King engaged in the decoration of the city: adding the octagon to the Dalada Maligawa, constructing the Bogambara tanks and in 1806, transforming the paddy field encircling the temple in to a lake.

Historically, the Kandyan kingdom operated within a feudal system, which stratified Kandyan society into several social layers. The nobility had a higher power and were involved in the administration and Buddhism development (Rogers, 2004b). They comprised high-caste society members and nobles who were displeased with the king's behaviour and also the fact that he came from the South Indian Nayakar culture. For them he was not a representative of the Kandyan community and, in the Buddhists' mind, the king had a lack of interest in their spiritual development. Accordingly this group expected a new administrative system to be introduced as the British had imposed the administrative system in their territory (De Silva, 2003).

The British had also implemented a market economic system that allowed representatives of the community to be involved in the governance or administration system. This system was appreciated by all people. In 1812, Robert Brownrigg, appointed as the new governor, instigated an unsuccessful attempt to make a trade agreement with the Kandyan kingdom. Due to the dispiriting and spurious experience of their previous invasion, the British rulers strongly believed that the incursion should be tactically approached. They could not defeat the Kandyan force as the Kandyan military was brilliant in guerrilla warfare with the geographical location of the kingdom highly suited to this form of combat.

The Governor therefore concentrated on the reasons for the failure of previous invasions, and decided to capitalize on the current unsettled situation of the Kandyan kingdom – the lack of smooth relationships between the king and Pilimatalawa, the chiefs and the nobles. The British government decided to implement a divide-and-rule policy. The Governor and his spies learnt Sinhala language, which would be very useful for understanding the traditions and customs of the Kandyan society, and also in establishing a spy network through which to maintain close connection with the nobles, Pilimatalawa and the host community (Gamlath, 2014).

In 1814, the British invaded the Kandyan kingdom and in 1815, it was captured without any opposition from the king, who was arrested and taken to India. Governor Robert Brownrigg and 12 representatives of the Kandyan kingdom signed the “Kandyan Convention” that assigned the entire island to the British Empire. Brownrigg appointed John D’oyly as the British representative to administer the Kandyan provinces.

After the British occupation, many significant changes occurred in several sectors. For example, the British government was keen to urbanize Kandy; the first attempt was the construction of three redoubts. One covered the east of the ancient city of Kandy, located in Udawattakele; the second sheltered western Kandy and was situated at Bahirawa Kanda; the third was the Castle Hill redoubt which was also the Flagstaff redoubt. Subsequently, the British rulers faced rebellion in 1818. Historians indicate many reasons for this rebellion (Karunaratna, 1999), primarily that the Kandyan convention was unheeded by the British ruler and the local people struggled to follow the new administrative system. The Kandyans were not used to being ruled by a King who was a nominal public figure and lived abroad. Moreover, traditional life and customary practices were neglected.



Figure 18: Kandyan convention signatories in 1815. Source: Archive- university library- University of Jaffna.

In the short term, the British government rectified this problem. They paid more attention to developing the infrastructure and expanded economic activities in many ways. For example, during their rule the British preserved and used many traditional buildings and also established various additional buildings for administrative purposes. Kandy police station, Bogambara prison and the magistrate's court were all built with outstanding colonial architectural style and some of the pre-colonial buildings were converted and used other purposes. The Queen's bath house was transformed into the United Service Library, the Queen's palace was converted in 1941, into the Kandy Museum and the Dehigama Walawwa and Pilimatalawwe Walawwa were converted into the Dehigama Hotel and the President's Lodge respectively (Karunaratna, 1999).

In 1816, during British rule, the Colombo-Kandy road was developed in 1798. The Dutch rulers had, instituted the postal service in Colombo for their official purposes. The postal service to the public usages, the mail coach service and the first mobile post office in Asia were inaugurated in 1821, 1832 and 1892 respectively. In 1865, the Kandy-Matale railway line was established and, in 1867, the railway station was built near the present Peradeniya junction, a suburb of Kandy. The British rulers constructed the extraordinary Grand Hotel situated in close proximity to the railway station.

The British rulers introduced and implemented the Crown Lands Encroachment Ordinance of 1840, which allowed the sale of crown land for the expansion of plantations. Part of this reform was the shift from the Kandyan feudal system to a market economy. That means export oriented agricultural system was commenced. The first coffee plantation was built in 1830 and by 1840 coffee plantations covered the Central Province in Sri Lanka. Since 1867, tea estates had become central to Sri Lankan economic performance. The history of the South Indian Tamil community is intimately associated with the development of these plantations (Karunaratna, 1999; Rogers, 1994, 2004a, 2004b).

British-colonial-era schools and churches form part of the built-heritage attraction of Kandy in the present day: in 1822 a school was built at Rama Vihare and construction of St Paul's Church at Pattini Davale began in 1843 (Karunaratna, 1999). By 1822 five schools were built and fifty years later Trinity College was founded – today it is a renowned school. Prior to the British era, Buddhist sangha education at the temple was limited to high-caste and nobleborn Kandyans.

Urbanization had occurred in a smooth way and was integrated with every auxiliary service in a proper ratio. Many hotels were established with the purpose of lodging the

British ambassadors members of the military and their families, visiting members of the British royal families and European tourists. For example, in 1841, the Queen's Hotel was built; the present dining hall of the Queens Hotel was a mess house for the Malay Rifle Regiment officers in the British era (Ranaraja, 2007; Silva 2012). Some attractive destinations were re-established or established, one example being the fourteenth-century garden which was restored and renamed the Royal Botanical Garden, Peradeniya. After this renovation the surrounding areas were developed – in 1942, the University of Peradeniya was instituted opposite the garden.



Figure 19: Queen's Hotel at Kandy in 1920. Source: Archive – university library – University of Jaffna.

Following independence in 1948 Kandy became the second capital of Sri Lanka replacing Colombo and became known as the cultural-heritage capital. The Department of Archaeology made an official request to UNESCO to assist to in the preservation of its

heritage and cultural resources as Sri Lanka lacks sufficient resources to safeguard them. In 1980, UNESCO proposed a cultural triangulation programme in response to this request. This programme concentrated on six projects: the Abahagiri Monastery and Jetavana Monastery projects in Anuradhapura; the Alahana Parivena project in Polonnaruwa; the Sigiriya project; the Dambulla project and the Kandy project. In 1980 the Central Cultural Fund (CCF) was established to project-manage the six sites. The functions of the CCF are to offer funds for the preservation of cultural and religious monuments in Sri Lanka and to provide financial assistance to artists (including, for instance, craftsmen, musicians, writers and painters) (Urban Development Authority, 2002).

Following independence, American contemporary architectural design dominated new constructions in Sri Lanka. This trend damaged the aesthetic beauty and integrity of heritage sites, the associated heritage precincts and the sense of place associated with iconic cultural heritage sites, including Kandy. In some cases of extreme renovation the façades of heritage buildings were totally compromised. Heavy construction works also adversely affected the micro-climates (for example, restricting light) and also destroyed the unique aesthetic values of the sites. In response, in 1984 the Kandy municipal council area was announced as an urban development area, and the Dalada Maligawa and surrounding area was declared as sacred and a cultural priority.

3.3 Heritage Destinations in Kandy

Situated in the central province, Kandy is scenically located in a mountain valley surrounded by verdant slopes. It features a man-made lake and is bound by the river Mahaweli on three sides with the Hantance mountain range on the other.

The ancient city of Kandy is considered to be a living cultural-heritage city like Angkor and Siem Reap in Cambodia and Luang Prabang in north-western Laos (Miura, 2010; Reeves & Long, 2011). Kandy is not only prominent as an historical and cultural-heritage destination, but has also been recognized as a significant Sri Lankan city. There are many hotels, restaurants, domestic and international banks, travel businesses, antique and gem dealers, as well as various retail premises and traditional tea-shops located near well-known tourist destinations. Furthermore, the city is a globally significant destination encompassing cultural heritage, natural settings and religious sites. These were primarily associated with built cultural heritage and cultural events that date back to ancient Sri Lankan history. UNESCO recognized its significance and in 1988, listed it as a cultural heritage site under inscription criteria IV and VI. Criteria IV are for extraordinary architectural landscape showing ancient civilization while Criteria VI reveals valuable tangible and intangible cultural heritage. Kandy fulfils these requirements with its many buildings (pre-colonial, colonial and post-colonial) and its unique cultural traditions and practices exemplified by its festivals and ritual activities.

Generally, sociocultural functions and political experiences have been celebrated through cultural events at Kandyan heritage destinations. The concept of heritage takes into account historical buildings and monuments, battlefields, and other places which have painful memories associated with past events. Such heritage destinations contribute to creating in domestic tourists and the host community mutual trust and a commitment to a society and its past, and also provide an opportunity for domestic and international tourists to learn about the political and sociocultural background of the nation (Landorf, 2009; Timothy et al., 2006). Recognizing the significance of the domestic tourism market in Kandy and catering to it could contribute to the achievement of the ultimate goals of long term viability of the tourism industry. Through analysis of interviews it emerges that

market is a stabilizing force for the tourism industry. While international tourist arrivals decline due to trends of international tourist market, domestic tourism remains unaffected. During the last three decades, domestic tourism market is reasonably affected by politically unstable situations, particularly Northern and Eastern province people were faced security issues. Through field based country interviews, it can be observed that many domestic tourists in Kandy have paid more attention to involve in ritual and spiritual activities because domestic travellers as well as diaspora have seen Kandy as a historical religious and cultural heritage identity of Sri Lanka. The tourism carrying capacity of Kandy depends not only upon the tourist traffic, but also the type of tourists that visit. Generally speaking, carrying capacity, in the context of tourism, is the maximum level of development or number of tourists that a particular area can absorb without resulting in serious and irreversible social, economic and cultural problems damage to the environment, pressure on infrastructure, or decline in the quality of the visitors' experience (UNWTO, 1994, p.15). In fact, there is a broad variety of tourist that arrival to Kandy such as international tourists, regional tourists and domestic tourists. International package tourists stay only two or three nights in Kandy, visit very few of Kandy's attractive destinations. one of the package tourist commended that " we see few of Kandy's famous tourist destinations like Dalada Maligawa but we knew that there are many historical, cultural destination in Kandy and its surrounding areas because those places do not incorporate into package". This is in line with previous Sri Lankan researcher Aslam et al., (2005) pointed that international package tourists have a lack of experience compared with independent tourists because in order to reduce the cost and also serve the time, tourist packages do cover selected tourist destinations. This is a main barrier to promote tourism industry not only in Kandy but also in all part of Sri Lanka. Generally independent international tourists are very interested in linking with local

people and in learning history, cultural, heritage of local people. They are very keen to know the inter connection with the Kandyan history, culture and tourism development. The impact of independent tourist on sustainable heritage tourism that should be considered because independent tourists patronize creation of a small and medium scale, through their spending, larger number of local community from lower and middle economic class, can be benefited, thereby it leads to a more equitable distribution of economic benefits. One interview appreciated that international tourists, particularly independent travellers is preferred to stay with local community at their residence (home stay). Through this, international tourist can learn about Kandy.

3.3.1 The Dalada Maligawa and Royal Palace of Kandy

The Dalada Maligawa is blessed with a rich and significant religious and cultural heritage dating from the fourteenth century to the present. Located in the central part of the ancient city of Kandy, the Dalada Maligawa is one of the important religious and cultural-heritage focal points in Sri Lanka. According to legend, in the third century, a Tooth Relic of the Buddha, was brought to Sri Lanka (Ceylon) from India by the Kalinga rulers. At that time, Anuradhapura was the capital of Sri Lanka (Ceylon) and was ruled by Davannampiyatissa, the first Buddhist King in Sri Lankan history (Senanayake, 2004).

Renowned historians such as Senanayake (2004), Karunaratna (1999) and De Silva (2003) have pointed out that in the pre-colonial era whomever was blessed with possession of the Tooth Relic had the legal right to rule the country. Therefore, all kings paid more attentions to keep the Tooth Relic with them. In other words, the Tooth Relic was moved throughout all ancient capitals (the first capital, Anuradhapura, to the last king capital, Kandy). The beautiful temple housing the Tooth Relic was built by Vimaladharma Suriya I (1604 – 1635) at Udawatta Kele near the royal palace

(Karunaratna, 1999). The building as it stands today has been renovated many times. The Dalada Maligawa was defended and protected from three European invasions – Portuguese, Dutch and British – but, on 25 January 1998, the Liberation Tigers of Tamil Eelam (LTTE) attacked it using a truck bomb loaded with explosives that completely destroyed the roof of the structure and shattered priceless moonstone carvings. Following the assault the government immediately took the necessary action to re-construct the façade, which had been completely damaged. Today, it has been returned to its original beauty.



Figure 20: Dalada Maligawa in 2015. Source: Photo by Sivesan Sivananadamoorthy.

Figure 20 shows the decorative work applied to the Dalada Maligawa. Its walls are ornamented with impressive paintings, its front doors exemplars of Kandyan wood-carving and the canopy and roof of the temple are adorned with gold-plate ornaments. As

Karunaratna (1999) notes, the Dalada Maligawa was renovated in different eras by different rulers with the changing architectural styles reflected in the present-day appearance of the Dalada Maligawa. Rituals are still performed three times a day at the Dalada Maligawa and the ten - day Esala festival takes place annually at the time of the full moon in July or early August (Silva 2012). In the area surrounding the Dalada Maligawa there are four important Hindu temples: Natha, Vishunu, Pattini and Katharaga. Of these temples, the Pattini temple is the oldest existing shrine, having been built by in Vijayanagar in the fourteenth century (Karunaratna, 1999).

The Malwatta and the Asgriya monasteries are situated close to the Dalada Maligawa and, over the years, the prelates of these have played significant national roles in the advancement of Buddhism and also in the development of political processes. Sri Lankan historian Chandraratne, in his study of the history of environment in relation to the Tooth Relic, indicated that the Malwatta and Asgriya prelates and the Diyawadana Nilame (Chief Custodian of the temple) had responsibility for all religious and spiritual activities and festivals associated with the Tooth Relic Temple. The role of Diyawadana Nilame is an important post in the Dalada Maligawa. In the pre-colonial era the ruler appointed a suitable person to this position. In the present day according to the Buddhist Temporalities Ordinance No K 19 of 1931, selection is conducted through a voting system.

Malwatta and the Asgriya according to Karunaratna (1999) are branches of the ‘Siyam Nikaya’, a monastic order founded by Upali Thera, who was invited by ruling King Kirti Sri Rajasimha from present Thailand (Siam). Two monastic were closely connected with the Dalada Maligawa to the extent that, in the management of the Dalada Maligawa the Mahanayakes of the monasteries and Diyawadana Nilame collectively participated and acted as three guardians.

Another key cultural heritage destination is the Royal Palace Complex of Kandy, at Udawatta Kelle, which was established as a residence for the rulers of the Kandyan kingdom in 1783. It comprised many buildings namely: the Royal Court, the Royal Bathhouse and the Royal Park.

In the British era, the Royal Park, which is near the Temple of the Tooth Relic, was renamed Wales Park and, in 1941, the Kandy Royal Palace was converted into the Kandy National Museum, managed by the Department of Archaeology. Situated on the eastern side of the Dalada Maligawa, it is a major regional tourist attraction. The beautiful Royal Bathhouse now serves as a library. In the pre-colonial era, the Audience Hall in the Royal Palace (see figure 21) was used as a royal court – an assembly area and a meeting place for discussions with members of the local community (Senanayake, 2004).

Many Sri Lankan-based and international historians have described the hall's wooden structure and roof as a masterpiece of Sri Lankan craftsmanship and architecture (Karunaratna, 1999; Samaranayake 2004; Senanayake, 2004; Silva & Guruge 1998). Following their occupation, the British government took the necessary action to preserve its appearance and renovated it in 1872.



Figure 21: Audience hall- Kandy. Source: @ [http:// www.kwhc.org](http://www.kwhc.org).

3.3.2 Udawatta Kelle Sanctuary

Udawatta Kelle Sanctuary is a 103-hectare historical forest reservation located to the north of the Dalada Maligawa Malika, directly opposite the British Garrison Cemetery. In the pre-colonial era, the ruling kings used this forest as one of their resting places but it also served as a security boundary to safeguard the city from European invasions. It is an important tourist destination in the central provinces, with many national and international tourists visiting to experience its natural beauty; it supports many different types of valuable trees and large numbers of birds. In 1856, the British government designated it a forest reservation and in 1938 it was declared a sanctuary and is managed by the Department of Wildlife Conservation.

Three Buddhist shrines are located within the sanctuary where, according to legend, Buddhist monks prayed prior to British occupation; a practice which continues to this day (Karunaratna, 1999). Figure 22 shows a Buddhist shrine at Udawatta Kelle Sanctuary.



Figure 22: Cave - Shrine at Udawatta Kelle sanctuary. Source: Archive – university library – University of Jaffna.

3.3.3 Saint Paul's church and the Ampitiya Seminary

Saint Paul's church is a significant pilgrimage destination in Sri Lanka visited by many international tourists, particularly Europeans, as well as domestic tourists, who engage in worship without religious discrimination. It is located on the Dava Veediya (street), just a four – five minute walk from the Dalada Maligawa. The city of Kandy is known for its adherence to Buddhism; consequently the towering neo-gothic St. Paul's Church is situated among numerous Buddhist monasteries. By the end of 1818, the Christian

missionaries were in Kandy with Reverend Lambrick but functions of these missionaries were initially restricted to some specific social activities (Karunaratna, 1999).

The reason, according to the “Kandyan Convention” (between the British Government and Kandyan Kingdom), was to safeguard Buddhism and its rituals, Buddhist monks and the sacred Buddhist destinations and for the rulers to allow the celebration of religious events. Hence, the British Governor restricted the Christian missionary’s functions to the establishment of educational institutions. By end of 1823, five missionary schools had been established, one of these being the famous Trinity College (Senanayake, 2004).

The construction of St. Paul’s Church by Dr Spencer, the Bishop of Madras, began in 1843 on land provided by Pattini Davale; the work was completed on 25 January 1852 (Karunaratna, 1999). Although the present appearance of the church differs from the original reconstruction and enlargement of the building by the British rulers occurred in 1878 and 1928 the design of the front door and windows clearly reflect the Gothic architecture in fashion from the end of the seventeenth century to the beginning of nineteenth century. Throughout the British world, many churches and schools were built in the gothic and Neo-Gothic architectural styles (Senanayake, 2004).

Another important heritage destination is the Ampitiya seminary attached to St. Paul’s Church. This seminary has an extensive building complex. In 1893, it was established with three professors and eight students (three from India and five from Sri Lanka), to provide training to Indian and Sri Lankan priests (Karunaratna, 1999, p. 253). Presently, many national and international students train there.



Figure 23: Present day Saint Paul's Church. Source: Sivesan Sivanandamoorthy.

3.3.4 The Royal Botanical Garden – Peradeniya

Located approximately five and a half kilometres to the west of the Royal Palace, the Royal Botanical Garden is a major destination and a key feature of the urban landscape of Kandy. Originally, the Royal Botanical Garden showed how horticulture has evolved in Sri Lanka since the fifteenth century. King Senasammata Vikramababu (1469 – 1511) established the gardens as a pleasant space in which to spend his leisure (Karunaratna, 1999).



Figure 24: The Royal botanical garden – Peradeniya. Source: Sivesan Sivanandamoorthy.

As noted by Senanayake (2004), following the British arrival in Sri Lanka in 1811 the British Government built a botanical garden at Slave Island in Colombo. Soon after its completion the decision was taken to move it from Slave Island to Kandy. Alexander Moon, appointed as superintendent of the Royal Botanical Garden project (Karunaratna, 1999) took considerable care and effort to construct the garden, which has many significant heritage and aesthetical values. Inscriptions reveal that many national and international people of political note have planted memorial trees. In the Royal Botanical Gardens during Alexander Moon's directorship, a botanical laboratory was established (Karunaratna, 1999).

3.3.5 The University of Peradeniya

One of the major educational tourist destinations and Meetings, Incentives, Conferencing, Exhibitions (MICE) tourism venues in Sri Lanka, the University of Peradeniya hosts many national and international conferences and worldwide programmes annually.

Situated opposite the Royal Botanical Gardens it is the largest and oldest University in Sri Lanka. In 1921, the British established Ceylon University College which, in 1942 was inaugurated as the University of Ceylon in Peradeniya (Karunaratna, 1999, p. 327). During the period 1972 – 1978 it was known as the Peradeniya Campus, University of Sri Lanka; in 1978 it was renamed the University of Peradeniya. The university is located among scenic hills and as De Silva (1981) observes, its buildings were designed in the ornate style of the traditional architecture of region.



Figure 25: Outlook of University of Peradeniya. Source: Sivesan Sivanandamoorthy.

3.3.6 The Queen's Hotel

Established in 1841, the Queen's Hotel is the oldest hotel in Sri Lanka and has strong associations with the British colonial history of Sri Lanka. Today the Queen's Hotel provides an excellent hospitality service for national and international travelers with many international tourists having a particular interest in staying at the heritage hotel; it has a an

attraction similar to that of Raffles in Singapore, the Peninsular in Hong Kong or the Hydro Majestic in the Blue Mountains near Sydney, Australia. These hotels are able, because of their historic links, to charge a premium rate for accommodation.

3.4 Conclusion

In order to understand and develop a tourism governance framework for sustainable heritage tourism in Kandy it is essential to understand the historical and heritage appeal that justifies the world heritage status of the city. This chapter has examined this proposition by assessing Kandy's natural heritage assets, taking into account the political and economic climate, considering its religious values and evaluating community participation issues. It has examined how heritage destinations can only be understood through an interrogation of the historical background of every relevant site.

The rich history of Kandy and its historical landscape is linked to the cultural heritage tourism that drives so much of the cultural and economic activity in the present day. Kandyan history is not at a remove from more overt tourism initiatives, instead it offers narratives to many of the tourist destinations. Indeed, the concepts of history and heritage differ. Ashworth and Larkhan (1994, p. 3) confirm that history reveals past events of an individual, society or nation, to present to future generations, as well as forming a sociocultural and political identity of society, whereas heritage is a community's interpretation of history in the present day.

This is why the fourteenth-century Dalada Maligawa is one of the most, if not the most, important heritage destination in Kandy – the significance of its heritage can be recognized throughout its history. Without such knowledge of places, culture and heritage cannot be formed. From a tourism studies point of view, heritage destinations are the core products for Kandy and its surrounding region. Quite simply, history is a product that adds

brand value to the heritage destination of Kandy. Key Kandyan heritage sites are tourist products and their associated history adds value to these destinations. This historical overlay has both commercial and cultural value when associated with the city's world heritage status and enhances the identity of Sri Lankan society.

Chapter Four

Kandyan Cultural Heritage

Heritage in the opening decades of the twenty-first century is best achieved by seeing heritage as an integral part of a broader set of cultural, social, political and economic practices (Reeves & Plets, 2016, p. 203).

4.1 Introduction

This chapter discusses Kandyan cultural heritage. The main objectives are to describe the richness of Kandyan architecture and arts; the background to the preservation and revitalization process of Kandyan cultural heritage and the main contributions of cultural heritage tourism. The previous chapter discussed the historical background of Kandy and its associative landscape, but further discussion is necessary in order to understand the importance and challenges of sustainable heritage tourism in Kandy. The chapter is organized as follows: section 4.2 addresses Kandyan architecture and arts. Section 4.3 discusses the preservation and revitalization of Kandyan cultural heritage. Section 4.4 deals with the contributions of Kandyan heritage in promoting the Sri Lankan economy and its sociocultural development through sustainable heritage tourism. Section 4.5 concludes the chapter.

4.2 Kandyan Architecture and Arts

“Cultural heritage is a largely nonrenewable resource. Although new items can and will be added, they cannot replace existing treasures. Neither replicas nor reproductions can take the place of lost or irreversibly damaged property” (Costin, 1993, p. 27).

A key understanding of the concept of heritage is that it is not renewable and while new activities can and will be developed, they cannot be a substitute for existing riches. Generally, heritage can be categorized as tangible, intangible, and natural heritage. Tangible heritage refers to an immovable property and is represented by monuments, buildings and archaeological sites. As noted by Timothy (2011, p. 475), natural elements of heritage that are used in tourism contexts, zeroing in on concepts such as ecotourism and natural – based tourism, as well as specific natural settings: geological areas, fluvial systems, forests, mountains and coastal zones”. Natural heritage is concerned with particular or unique landscape features, outstanding scenery or a characteristic atmosphere; it includes special physical, biological and geographical elements. According to UNESCO (2012, p.4) “intangible cultural heritage depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities”. Intangible heritage creates and reinforces identity, it facilitates harmony and understanding among people, it assists to renew the tourism industry. Intangible heritage is characterized by traditions, social relations, rituals, language, music and dance and will be considered in the next chapter.

For the purpose of this chapter, heritage architecture is defined as the design, structure, materials and technology used in the construction of buildings. The architectural design of Kandy definitely mirrors the country’s cultural heritage with the heritage buildings

reflecting the sociocultural behavior, construction skills and intellectual capacity of the ancient civilization. The recent *Urban Conservation Survey* in Kandy identified 807 heritage buildings with the age and architecture of the buildings varying. Of these, 44 buildings are pre-colonial, 486 originated in the British era and 277 belong to the post-independence period (Mandawala, 2007, p. 11).

Kandyan architecture is not only closely connected with the city's cultural heritage but is also an integral element of its history. Further, it can be seen that religion (Buddhism, Christianity and Hinduism) has had an enormous influence in the evolution of architectural styles in Kandy. In the pre-colonial period, buildings were influenced by the vernacular architecture of Sri Lanka as well as South Indian construction styles (Pillay, 2001; Silva, 2006). The Dalada Maligawa represents living Kandyan cultural heritage. All the inner wall surfaces, beams, ceilings and columns are painted with art that reflects Buddhist philosophy and myth (Jayasuriya, 2004).

The noted Sri Lankan historian, Siriweera (2002, p. 279), observed that Sri Lankan art and architecture commenced in the third century BC, at a time when caves were designed as dwellings. Sri Lankan historians believed that Buddhist monks used these cave dwellings in their spiritual practice. Each ancient city in Sri Lanka has unique architecture, which makes comparison difficult. Originally most Kandyan ancient buildings were timber and mud constructions; later buildings were decorated with stonework, moonstone, wood carving, metal work and fabric work (Ranaraja, 2007).

In the pre-colonial era, the architecture of Kandy was influenced by Sinhalese architecture traditions. The Dalada Maligawa exemplifies pre-colonial architecture and showcases the technological skill of the Kandyan civilization. Although, over the years, various rulers renovated it, the original architectural form of the Dalada Maligawa is unchanged.

Another Sri Lankan historian, De Silva (1993), explains that Kandyan sculptural works can be categorized as being “full-relief” and “bas-relief”. Full relief denotes that clay and timber were used to create statues, which were decorated using metal and paint. For example, the Dalada Maligawa and the King’s Palace have many statues that were carved and then decorated with different metals (iron, gold, silver and copper). Bas-relief denotes geometric-design patterns and decorations of the architectural features. It normally includes carvings on stone, timber and metal. Full relief indicates a complete creative work by the artists whereas bas-relief displays the artists’ skills of decoration and pattern-design.



Figure 26: Metal work at temple of the tooth relic, Kandy 17th and 18th century. Source: photo by Sivesan Sivanandamoorthy.

The main entrance of the Dalada Maligawa is a masterpiece of Sri Lankan stonework. It was built by King Vira Narendra Sinha. The major alterations to the temple were made by Sri Vickramarajasimha who built the octagon (Pattirippuva) (De Silva 1993, p. 164). As

mentioned earlier in late January 1998 the Liberation Tigers of Tamil Eelam (LTTE) bombed the octagon. The government funded restoration of the structures previous state.

The Mihintale, Sigiriya, Dambulla, Avukana and Aranakale temples are excellent examples of the ancient arts of Sri Lanka (Siriweera, 2002). Kandyan painting has high historical and religious value. Paintings within these temples provide a rich aesthetic and vibrantly colourful atmosphere. For example, the inner walls, the octagon and the facades of the Tooth Relic Temple, are painted yellow, red and white.



Figure 27: Painted work of entrance yard at Dalada Maligawa – Kandy. Source: photo by Sivesan Sivanandamoorthy.

In the pre-colonial era, apart from Sri Lankan architectural tradition, there were two other main influences on Kandyan architecture. The first was the South Indian Dravidian architectural tradition; Natha Devale is a good example of this style. The temple and

stone-carved entrance were built by King Vickramabahu III in the fourteenth century with Dravidian traditions, using a Gedige style (Senanayake, 2004).

De Silva (2003) mentions that the Natha Devale had two entrances but one was demolished during the British colonization of Kandy. The present gateway with its domed roof is in the shape of a stupa. The front, side-walls and inside walls of the temple were decorated with various painted works of art, which over time have faded and lost colour.



Figure 28: Art works on walls of the Natha Devale. Source: Photo by Sivesan Sivanandamoorthy

Many private buildings were built in the hybrid Anglo-Sinhalese tradition that was prevalent from the mid-part of the nineteenth century (Jones, 2008). Most of these were destroyed during foreign invasions but the style can be viewed in surviving sites along Dalada Veediya and Colombo Street. Notable features to observe include Dutch-style half-round tiled roofs, Doric columns and valance boards, which feature in British buildings such as Saint Paul's Church, Queens Hotel as well as in the Kandy police and railway station.



Figure 29: The gateway with a shape of fourteenth century stupa. Source photo by Sivesan Sivanandamoorthy.



Figure 30: Kingwood College. Source: Library - Kingwood College. Source: Photo by Sivesan Sivanandamoorthy.

During their sovereignty, the British expanded construction in Kandy and its surrounding regions; an English nobleman built the stone mansion known as Adisham situated 122 kilometres from Kandy. Sri Lankan historian De Silva (1981) pointed out that, as in other British settlements, large amounts of the raw materials used in construction were shipped in from England. In Kandy, British architecture concentrated on ventilation, lighting and comfort within the edifices. Many of the buildings featured floors made from imported wood (Burmese and teak), walls constructed using an iron bar frame at the bottom of the building to give them proper support and inner walls that tended to be decorated with wood and steel carvings (Jayasuriya, 2004).



Figure 31: Adisham stone mansion. Source: Sri Lanka Tourism Promotion Bureau.

In the early period after independence, the Central Government, the local government and even the local inhabitants experienced the lack of appropriate development and building plans for the city that negatively affected the preservation of world-reputed pre-colonial and colonial heritage buildings with significant architectural features. Although, after the British occupation, many fine buildings were constructed to enable Kandy to function as an administrative centre, action has been taken to continue to safeguard the remaining pre-colonial architecture. In 1890, the British established the Archaeological Survey of Ceylon and the Antiquities Ordinance of 1900 provided legal support for the protection of valuable heritage throughout Sri Lanka (Mandawala, 2007). Recently, developers have destroyed heritage buildings in order to construct new multi-storeyed residential buildings – the Kandy City Centre is a good example of such development pressure. Heritage preservation mechanism throughout Sri Lanka is a complex because of

many cities' development plan (urbanization project) failed to consider cultural heritage conservation. As a result of that, present – day to build modern multiple complexes, some private heritage properties were destructed by owners. As observed by Manadawala (2012, p.352), the aims of heritage management is to minimize the destruction, to extent its life span in order to provide the ability of obtaining information, study and enjoyment, maximize the usage by present generation, to increase the ability of professionals to study, interpret, change the current interpretation and conservation and allow any person in the entire world to see and enjoy them. The City Centre project started in 1993 but faced many setbacks due to violation of rules and regulations and was not finished until 2005, nearly 12 years later.



Figure 32: Inside of the Kandy City center with glass fitting. Source: photo by Sivesan Sivanandamoorthy.

4.3 Preservation and Revitalization of Kandyan Cultural Heritage

Many developed and developing countries monitor cultural heritage preservation and revitalization; they are seen as important tools with which to build sociocultural values and give the host community economic empowerment (Lenik, 2013; Wang et al., 2012). Stakeholders (the host community, state and local governments, heritage committees, hoteliers, the environmental authority and other interested parties) make decisions, based on their social beliefs and values, regarding the cultural-heritage classification of buildings, archaeological sites, monuments and natural properties (Gilmour, 2006).

The British initiated the conservation of Sri Lanka's cultural heritage, taking the many necessary actions to preserve it; they also promoted Kandyan handicrafts (Mandawala, 2007). From Independence in 1948 until 1977, successive governments involved themselves in the conservation process without first establishing appropriate plans (Karunaratna, 1999). The protection process has since been revitalized with the introduction of the cultural triangle programme. The Cultural Triangle is an international cultural heritage preservation programme commenced in 1980 in collaboration with UNESCO. This conservation campaign covered six destinations: Abhayagiri Monastery; Jetavana Monastery; Alahana Parivena; Sigiriya Rock Fortress, Boulder and Water Gardens; Dambulla painted caves; and Kandy and its cultural complex (Silva et al., 1998).

The preservation of cultural heritage in living heritage sites has recently received additional attention from academics and practitioners. One senior member of the industry has observed that the "success of conservation schemes depends on preservation of the tangible and intangible cultural heritage". He goes to argue that in "Sri Lanka tangible and intangible heritage are closely associated". A former senior politician an Kandyan

world heritage advocate, agreed with the above summation of the situation commenting that the “CCF is doing excellent heritage building conservation work through which it is contributing to the preservation and strengthening of Kandy’s cultural and religious heritage”. For example, Costin (1993, p. 28) identified the following factors as having become threats to the success of South Asian cultural heritage destinations: robbery, terrorism and ethnic conflicts and unplanned infrastructure development. Further, Costin (1993) believes that these factors can be categorized as either man-made or natural and that the preservation system should have appropriate governance, rules and regulations and be built upon a resilience model. Similarly, Ogden (2007) contends that the lack of effective policies, combined with ineffective preservation schemes, presents major threats to the conservation of intangible as well as tangible heritage.

In this research, interviews and field visits have identified that, while the major stakeholders are dedicated to safeguarding Kandyan cultural heritage, political instability and civil war have been major barriers to the process during the last three decades. For example, in January 1998, an LTTE attack on the Dalada Maligawa resulted in the destruction of the octagon (Pattirippuva); the damage to the temple has since been repaired and its present appearance is almost indistinguishable from the original. A second significant problem relates to inadequate maintenance and revitalization plans with a lack of funding and of expertise in the field of preservation the main practical impediments to the existing plans. Another risk factor relates to changes in social behaviour and values. The interviews confirmed that for some members of the host community, nationalism has changed their perception of the value of the preservation of British-era heritage, such as the Harrison cemetery and other sites. Many Sri Lankans believe these tourist destinations reveal a colonial and subservient life during the British era and that these legacies of a painful past are not a necessity to preserve for future

generations (Channa, 2004). This sort of historical and politicized thinking could become a real threat to historical and cultural conservation in the future.

Another threat to successful preservation is the lack of an effective city development plan. The central government, the provincial government and even local inhabitants lack both coherent and appropriate city development and infrastructure development plans. As a result, the conservation of world renowned pre-colonial and colonial heritage buildings with superb architecture is being neglected.

Over many years, various stakeholders have executed different plans to protect Kandyan heritage. The Antiquities Ordinance of 1940 provides legal support for the declaration of Sri Lankan cultural heritage assets (buildings, archaeological sites and monuments) and their protection. After 1948, Kandy was considered not only as a cultural heritage city but also as a Sri Lankan business hub. This led to the construction of new buildings within the city. Many of these new structures (erected without appropriate planning) damaged Kandyan cultural heritage sites. The Dalada Maligawa and its surroundings area were proclaimed a special protected area in 1971, but, in other areas, inhabitants and developers demolished old heritage buildings replacing them with concrete and glass structures, in modern architectural styles. In 1977, the government launched an economic liberalization policy and also reduced the rigidity of the foreign investment policy; UNESCO was invited to work with the government in the field of conservation (Silva et al., 1998).

The Central Cultural Fund (CCF) initially committed to the protection of the Dalada Maligawa and surrounding college buildings but the need to give greater attention to the safeguarding of Kandyan cultural heritage in general soon became evident to the government. Subsequently, the government has conducted a situational survey to identify

the threats to conservation and the opportunities associated with it. Following this, in 1984, a heritage committee was created (De Silva, 2003), in 1987 Kandy was listed as a world heritage city and, in 1992, the Urban Development Authority and the Kandy Municipal Council jointly formed the World Heritage City of Kandy Advisory Committee.

In 2001, the lands around Kandy were divided into fourteen different zones in which specific rules and regulations governed applications to build or renovate buildings. The fourteen zones are: Sacred Area Zone, Primary Residential Zone, Mixed Residential Zones 1 and 2, Commercial Zones 1, 2 and 3, Public and Semi-Public Zone, Open Spaces, Recreational and Parks and Play Grounds Zone, Natural Conservation Zone, Agricultural Zone, Forest Reservation Zone, Water Bodies and Waterways Zone and Roads and Railway Zone (Mandawala, 2007, p. 16). The central government, the central province and local government now seriously engage with the preservation of cultural heritage.

4.3.1 Contributions of Institutions in Preservation of Cultural Heritage

In Sri Lanka, many government and non-government international and national organizations are dedicated to the protection of its cultural heritage: the Department of Cultural Affairs; the Department of Archaeology, Sri Lanka; the National Museum, Colombo; the Kandy Museum; the Central Cultural Fund (CCF), the World Heritage Committee, Kandy; the Ministry of Tourism Development and Christian Religious Affairs (Sri Lanka Tourism Development Authority, Sri Lanka Promotion Bureau, Sri Lanka Convention Bureau, and Sri Lanka Institute of Tourism and Hotel Management); the Kandy Municipal Council; the Kandyan Art Association and the National Craft Council. Currently, many private organizations in Kandy are engaged in the promotion of various tourism sectors with the intention of protecting the national heritage and the host

community is deeply involved in the restoration and conservation activities of heritage destinations.

The Central Cultural Fund (CCF) was established in 1980 under the Central Cultural Act No. 57. The main objective of this organization in and around the island, is to preserve cultural heritage sites and to restore cultural religious sites. The Prime Minister is the Chairman of the CCF with others on the Board of Governors including the Ministers for Culture, Hindu Affairs, Finance, UNESCO Matters and Tourism as well as the Deputy Minister of Culture, the Commissioner of Archaeology, the secretaries to the Prime Minister and the Minister for Cultural Affairs and two members who are appointed directly by the Prime Minister. The Cultural Triangle is an international cultural heritage preservation programme commenced in 1980 in collaboration with UNESCO. This conservation campaign covered six destinations: Abhayagiri Monastery; Jetavana Monastery; Alahana Parivena; Sigiriya Rock Fortress, Boulder and Water Gardens; Dambulla painted caves; and Kandy and its cultural complex (Silva et al., 1998). Figure 33 illustrates the location of cultural triangle areas.



Figure 33: Cultural triangle of five key Sri Lanka cultural heritage sites. Source: CCF- Kandy.

The CCF Kandy Branch is committed to the restoration of heritage buildings and to the conservation of religious places. Interviews with project managers of the CCF, Kandy confirmed that the CCF generally carries out projects under four categories: architectural conservation of sites, archaeological site excavation, painting conservation and preservation of world heritage. Currently the Kandy branch is involved in the implementation of four different projects (see figure 34).

No.	Types of Projects	Names of Destinations
1	Architectural conservation	St.Paul's Church, Entrance and Access way at Adahana Maluva Vihara, Asgiriya Meda Pansala, Projected Monuments at Colombo Street, Mullegama Temple –Awasa
2	Painting conservation	Hindagala Raja Maha Vihara and Dabaraleva Raja Maha Vihara
3	Archaeological excavation	Bambaragala excavation and exploration of the Udawattakele forest.
4	World heritage preservation unit	Bambaragala excavation and exploration of the Udawattakele forest

Figure 34: Details of current Kandyan projects of the CCF. Source: Field survey.

Besides its involvement in the preservation of tangible heritage sites, the CCF has also been engaged in the preservation of intangible heritage areas through the documentation of dance, music, local knowledge (myths and legends), handicraft, painting and art. The link between tangible and intangible heritage in Kandy has been noted and steps have been taken to ensure the preservation of both. The CCF usually derives income from ticket sales to tourists who visit to the Cultural Triangle. The money is used to fund conservation projects. In 2015 the CCF spent Rs.530 million on the restoration of the Abhayagiri Vihara (Utheni, 2015).

Another important organization is the Sri Lankan Department of Archaeology, which was established by the British in 1890 (Department of Archaeology Sri Lanka, 1993) and is involved in the protection of the all archaeological heritage sites in Sri Lanka and in the enforcement of rules and regulations designed to assist that effort. The Department of Archaeology has a special police unit for this purpose; a range of fines can be imposed on those who violate the department's regulations (Utheni, 2015). It is the peak governing body among the organizations engaged in cultural heritage preservation and has the power to grant approvals to projects on archaeological sites. By 2014, 20,000 archaeological heritage sites had been documented and 3000 sites gazetted as protected

sites. The Department of Archaeology currently implements the following Acts: the Antiquities Act No. 9 of 1940, the Antiquities (Amendment) Act No. 24 of 1998, the Enhancement of Fines (Amendment) Act No. 12 of 2005 and the Recovery of Government Possession Act No. 07 of 1979. However, in an interview with a Department of Archaeology administrator, it was suggested that the Department of Archaeology is at present constrained by institutional impediments, such as a lack of power, a shortage of trained personnel, limited funds and poor administrative governance. Obstacles of this sort have created many problems for the preservation of cultural heritage not only in the Kandy district but also throughout Sri Lanka.

The Kandyan Art Association (KAA) is a very significant organization. It is perhaps the oldest art association in the world, and was formally instigated in 1882 by Sir J.F. Dickson, the Government Agent of the Central Province (Damunupola, 1984). At present, 2200 traditional craftsmen and families from the Kandy district are members of the association. The functions of the association are in the hands of a committee of management of which the government agent of the Kandy district is president and nineteen notable citizens of the district are the other members. The KAA offers many support services for its members such as pension and insurance schemes for local craftsmen.

The KAA is committed to the preservation of handicrafts and promotes the livelihoods of the craftsmen through creating market opportunities for their crafts. The KAA runs a sales outlet, the cultural centre and a restaurant within the Kandyan Art Association complex. The cultural centre, which consists of a stage and a two-storied audience hall with 1000 seats, opened in 1984 to mark the official centenary of the association (Damunupola, 1984). Many traditional and well-reputed craftsmen (in brass and wood carving) can be

seen at work here. They usually receive customer orders at their workplace and provide a personalized service to visitors.

The World Heritage City of Kandy Advisory Committee is one of the most prominent institutions in the preservation and revitalization of Kandyan cultural heritage and has the legal obligation to manage the plan for protection of cultural heritage. It has taken steps to build community awareness by generating positive public perceptions of, and loyalty to, heritage issues. This conservation plan emphasizes value based management system. Many cultural heritage places, according to value based management system, have been ranked based on the significance of sites. Further, this plan allows the permission for renovation of heritage buildings with their concern and guidance. In fact, the Kandy World Heritage Committee (KWHC) has concentrated and still concentrates on the following key issues: implementing the development plan; gazetting regulations for conservation and development; establishing the heritage city foundation through acts of parliament; landscaping and beautifying all of the main approach roads to Kandy; promoting eco-tourism with the co-operation of the tourist board, local hoteliers and tour operators; and opening the city forest reserve for eco-tourism. Its administration and organizational structure is served by an experienced staff that handles all heritage activities. An office and an information centre are to be set up, and publicity and public awareness campaigns through school heritage clubs, lectures, a website, fund-raising and commemoration of World Heritage Day are also planned. The World Heritage City of Kandy Advisory Committee has a technical committee consisting of twenty-five representatives from government institutions including the Urban Development Authority, the Municipal Council, the Department of Archeology, university academics and architectural experts. In fact, it is legally carrying out several tourism development plans as well as heritage conservation plan within the Kandy district. For example, many

awareness programmes about preservation of cultural heritage, and sustainable tourism development are conducted.

4.3.2 Revitalization of Cultural heritage

Throughout the world, many activities have been undertaken to revitalize cultural heritage, with tourism literature confirming that tourism continues to play a vital role in these efforts (Costin, 1993; Hospers, 2002). For example, in the case of Sri Lanka, Ticket sales to tourists through the cultural triangulation led to annual earnings of 1349 million and 1727.1 million rupees in 2012 and 2013 respectively. This revenue is used to conserve cultural heritage sites and also to develop those basic services and facilities required to satisfy the needs of the tourists who visit the destinations.

An important revitalization technique is the creation of a greater consciousness among the host community, of the importance of cultural heritage and its restoration and conservation. The Department of Archaeology and the World Heritage City of Kandy Advisory Committee conduct many awareness programmes, by organizing seminars and workshops.

Exhibitions are another main revitalization tool. Currently, many government and private institutions (the Sri Lanka Tourism Promotion Bureau, the Sri Lanka Convention Bureau, the Sri Lanka Tourism Development Authority and the National Crafts Council) organize national and international exhibitions. These exhibitions enable the global promotion of Sri Lankan cultural heritage, particularly Kandyan handicrafts.

Several hotels in Kandy celebrate traditional food festivals and arrange food competition. During festival periods cultural organizations provide traditional cuisine to international and domestic tourists. For example, during the Kandy Perehara in 2015, the Department

of Cultural, Tourism, Trade and Commerce Affairs offered complementary traditional foods – Kiribath and Kiripani – to everyone present.

4.4 Contributions of Kandyan Heritage

In the past heritage was almost exclusively considered as the preservation of archaeological monuments and archives, but is now viewed from a broader perspective (Hall & McArthur 1996). The concept, according to Gilmour (2006, p. 1) is that “heritage is not a set of authentic buildings and landscapes but a mirror which highlights the social and intellectual circumstances of our time”.

Heritage is referred to as a reflection of the totality of past events, stories, behaviours, attitudes, traditions, customs, beliefs and the lifestyles of the host community. All heritage destinations are characterized not only by historical and aesthetic values but also by political and sociocultural identity. The ancient monuments of Kandy illustrate religious, cultural and social traditions and reveal the ancient civilization and its engineering skills. Significantly, the noteworthy heritage in Kandy is envisaged through tangible, intangible and natural heritage and celebrates the identity of society, regions and the nation. Its contributions can be investigated from many perspectives including consideration of economic, political and sociocultural factors.

4.4.1 Economic Contribution

Demands for cultural heritage tourism have gradually increased throughout the world. Since the end of the Civil War, international tourist arrivals in Sri Lanka have boomed with travelers seeking to experience the attractions of the celebrated Cultural Triangle as well as the war-affected areas in the north and east provinces.

This is what is known as post conflict tourism (Higgins-Desbiolles, 2016; Winter, 2016).

Figure 35 illustrates trends of tourist arrivals in the Cultural Triangle.

The Central Cultural Fund adopts different charging systems for domestic and international tourists; the Dalada Maligawa doesn't charge any entrance fee for domestic tourists (Sri Lankan citizens) but tourists from the South Asian Association for Regional Cooperation (SAARC) countries (India, Pakistan, Maldives, Nepal, Bhutan, Bangladesh and Afghanistan) and Western other international countries are required to pay 500 rupees and 1,000 rupees respectively. The heritage-tourism sector in Sri Lanka creates an economically optimistic environment compared with other types of tourism – beach tourism and eco-tourism – generating significant market opportunities for the host community's product, creating employment opportunities and offering a stage on which local performing arts practitioners can show their talents.

The tourism industry and heritage industry development are interconnected. The tourism industry is closely associated with the economic, social and cultural development of Sri Lankan heritage destinations, with contributions of Kandyan tangible and intangible heritage to tourism development, inevitable (Bandara, 2013). As discussed earlier, tourism incomes are used to preserve and revitalize the tourist destinations.

Year	Number of Tourists	Collection in Rs. Million	Year	Number of Tourists	Collection in Rs. Million
1988	74,062	14.1	2002	131,804	242.8
1989	79,683	19.2	2003	212,521	403.3
1990	124,382	44.7	2004	246,380	543.1
1991	132,641	69.6	2005	110,443	284.7
1992	153,817	102.3	2006	138,232	400.9
1993	148,913	149.6	2007	104,583	279.8
1994	168,402	176.1	2008	112,190	307.5
1995	166,661	168.7	2009	109,404	402.8
1996	102,788	121.2	2010	197,947	743.5
1997	144,517	186	2011	239,920	998.2
1998	165,463	225	2012	592,980	1330.7
1999	207,398	300.5	2013	504,699	1727.1
2000	155,167	276	2014	627,136	2178.5
2001	129,201	225			

Figure 35: Number of international tourists visiting the cultural triangle and revenue. Source: Central Cultural Fund.

The government earns income from supply of the public goods (Museum and national park). For example, in 2013, Udawalawa National park earned a total revenue of Rs. 19,305, 571 (Sri Lanka Tourism Development Authority, 2015) and in 2013, the number of visitors to the Kandy National Museum was 22,110 providing an income of Rs. 1,579,290 (Sri Lanka Tourism Development Authority, 2015).

4.4.2 Political and Religious Identity

The concepts of heritage and provenance are strongly associated. Assessing the attribution of a heritage entity is multifaceted and as this cannot be statistically interpreted, appraisal relies on the identification of integrated qualitative features such as colour, design, materials, duration, and degree of technology skills. For example, during the reign of Kandyan King Kirthi Sri Rajashing, Kandyan paintings were restricted to the colours yellow and red (Karunaratna, 1999). These painting are typical of pre-colonial culture. Another interesting example is that St Paul's Church and the Ampitiya seminary share a religious identity with the Neo-Gothic architectural style.

Political history and social history can be interpreted by descriptions of preserved cultural heritage (Hall et al., 1996). In fact, the Kandyan cultural heritage is closely associated with different political and social layers across many years. Politically, heritage has played, and still plays, a vital role in Sri Lanka with many of the country's heritage destinations closely linked to its national, political and religious history. Heritage sites are also widely understood as national and political symbols. For instance, the ancient city of Anuradhapura, the first civilization in Sri Lanka, is an indicative example of an ancient political civilization (Siriweera, 2002).

4.5 Conclusion

This chapter discussed the Kandyan tangible cultural heritage that is central to the built fabric of Kandy and its surrounding region and gives Kandy the distinct visual character that makes it a world heritage city and an attractive tourist destination. The chapter has thus, contextually incorporated tangible heritage into the tourism and sustainable tourism discussion. Heritage preservation strategies and institutional contributions to the conservation of cultural heritage have been discussed clearly and the significance of

heritage in the context of economic as well as social identity has been established. The following chapter describes intangible heritage associated with the heritage industry in Kandy.

Chapter - Five

Kandyan Intangible Heritage

5.1 Introduction

The main objective of this chapter is to describe the richness of Kandyan intangible heritage and to illustrate the roles of sustainable heritage tourism, tourism governance and heritage destination management with which it is associated. Intangible heritage is representative of the cultural life and practice of communities. Graham (2002) points out that, according to UNESCO, in Asian and African countries, intangible features dominate the formation of heritage. Sri Lanka's intangible heritage has played, and continues to play, an indispensable role in tourism development and its splendour is revealed in the Kandyan traditions, customs and rituals as well as in its language, music and dance. Section 5.2 addresses ethnicity and religion. Section 5.3 discusses the sociocultural aspects of Kandy. Section 5.4 explains the relationship between traditional foods and beverages and heritage tourism. Section 5.5 investigates arts and handicrafts. Section 5.6 looks at tourism in relation to the festivals. Section 5.7 examines Kandyan dance. Section 5.8 identifies heritage industries in Kandy. Section 5.9 concludes the chapter.

5.2 Identity through Ethnicity and Religion

Sri Lanka has a strong sociocultural background that can be described through interpretation of its ethnic and cultural heritage. The *Mahavamsa* (it talks about Sri Lankan history and is written in Pali language) indicates that sociocultural activity within the Sinhalese community started from the third century BC (Gunawardana, 1976). Many historians believe that the *Mahavamsa* is a foundation text of modern Sinhalese history

that was constantly updated throughout the eighteenth century (Gunawardana, 1976; Karunaratna, 1999; Rogers, 1994; Samaranayake 2004). Sri Lankan historical records indicate that the country's ethnic structure was derived from different communities; when the Sinhalese (Aryans) arrived from north India, in the third century BC, the island was inhabited by the indigenous Vedda people who lived a prehistoric life in the forest and sustained themselves by hunting supplemented by some agriculture cultivation (Siriweera, 2002).

Sri Lankan researchers have discussed the linkage of ethnicity and religion and also the role these play in understanding the sociocultural nature and the history of the Sri Lankan community (Pushparatnam, 2014; Samaranayake 2004; Silva 2012; Siriweera, 2002; Sitrapalam 2005; Sitrapalam, 2009). There is a relationship between ethnicity and religion: all Buddhists are Sinhalese; all Hindus are Tamil; all Muslims are either Tamil or Malay while Christians are either Tamil, Burgher or Sinhalese. These different ethnic groups in Kandy celebrate their cultures and heritage while embracing ethnic diversity.

There is extensive historical evidence linking religious identity and culture. In the pre-colonial era, Buddhism determined Sinhalese culture, customs and traditions while Hindu, and in turn Tamil, characterized the culture of the Nayaker migrants and the indigenous Tamils (Pushparatnam, 2014; Sitrapalam 2005). Following European colonisation of the Portuguese in 1518 – 1656; the Dutch 1656 – 1796 and the British 1796 – 1948 the Burgher community emerged through intermarriage between European immigrants and members of the Tamil and Sinhala communities. In the second half of the nineteenth century, the Burghers emerged as a new social layer in Kandyan society.

Jones (2008) states that in the British era, Burghers contributed significantly to the restructure of the existing administrative system and also to the transformation of the

sociocultural behavior of Kandyan society. The main reason for this was that the host community was not familiar with the English language while the Burghers were proficient in English as well as local languages and were able to act as intermediaries between the ruling British and the larger host community. Further, Burghers and Sinhala Christians came to be considered as having a new identity and were often representatives for all communities in political and administrative matters. The Muslim community originally came to Sri Lanka from Turkey, Afghanistan and India for business purposes. Some settled and intermarried with Sinhala and Tamil communities (Siriweera, 2002).

In Sri Lanka, all religions have had strong links with national identity and cultural heritage. Sri Lankan scholar, Siriweera (2002) pointed out that the well-known chronicle, the *Mahavamsa*, indicates that Buddhism derived from India, in the third century BC, at which time, Naga (the worship of the cobra snake) was prominent in Sri Lanka. Pushparatnam (2014, p. 14) accepts Siriweera's argument, based on evidence in Pali literary works and inscriptions which indicate Naga worship was practised throughout the island in the pre-Buddhism era. However, when Buddhism was introduced it quickly spread and became the most common religion identified in the early tangible and intangible cultural heritage of Sri Lanka. The Sinhalese people have always had a traditional identity and as Buddhists have a strong moral foundation and a deep-seated belief in their religious philosophy and ritual activities. Today the many Buddhist monks (Bhikkhu) who live in Kandy and its surrounding areas involve themselves daily in prayers at Vihara and are routinely invited to all individual and public events.

Another important ancient religion in Sri Lanka is Hinduism, of which the majority of Tamils are devotees. The history of Hinduism in Sri Lanka has not received more attention when compared with Buddhism. If this happens, the Tamil community may well be seen a more ancient community in Sri Lanka than the Sinhala community. However,

Sri Lankan scholar Siriweera (2002) indicated in the third century BC, certain people followed Hinduism, and also Tamil inscribed disclosed many temples were destroyed. As well, Pushparatnam (2014) pointed out that before the rapid growth of Buddhism in the third century BC, indigenous people were devoted to Naga worship which is a main aspect of Hindu religion. In Kandy, by the fourteenth century, the Pattni temple had become the place of devotion exemplifying the history of Hindu religion since the Kandyan kingdom and its cultural significance. At the same time successive rulers promoted the Hindu religion. For example, Karunaratna (1999) pointed the King Kirthi Sri Rajasinha committed to develop Hinduism and its rituals.

Christianity, another significant religion in Kandy, spread into the maritime community after the European invasion. Historically, some Sinhala kings and queens became Christians, for example, King Karaliyadde Bandara of Kandy (1512 – 1582) and his successor Queen Dona Catherina. As introduced earlier in this thesis in 1818 Christian missionaries started proselytizing the Kandyan community and today many Christian churches and missionary schools are located in the city.

The rituals of Hinduism and Buddhism are closely connected, with both religions worshipping the same gods (Muruka, Pattini, Ganapathi, and Vishnu). In Sri Lanka, religious rituals and ethnicity are integrated into cultural heritage development strategies and are a key plank in the sustainable heritage tourism strategy. Following the Civil War (2009), cultural heritage tourism was seen as providing an invaluable opportunity to build and maintain social harmony among all community groups through the recognition and promotion of shared heritage.

5.3 The Sociocultural Aspect of Kandy

Many researchers have conceptualized the idea of culture, for example, Daskon et al. (2010, p. 497) maintain it is characterized by “generational-transformation of knowledge, beliefs, values, customs and norms”. It creates a foundation for the protection of the social capital to be handed down to future generations, thus ensuring the sustainability of the host community. Culture can be represented as a collection of activities and practices – knowledge, beliefs, lifestyle, customs, traditions, knowledge practices, language, values and norms – that are associated with a particular group of people or community. Lawler (2005) asserts that culture is constructed through the formation of social behaviour, cognitive knowledge and understanding of social values and customs all of which are learned through socialization. Sociologists believe that the sociocultural elements of the world can be understood through investigation of the experience of the day-to-day activities of ordinary people (Lawler, 2005). Field visit based interview with tourists in Kandy confirmed that many tourists paid attention to studying the routine functions of the community as well family set-ups that have played, and still play, an important role in the understanding of the sociocultural features of the community. One interviewee commented that she had heard a lot about “Sri Lanka as a famous tourist destination through word of mouth, and tourism promotional activities [that] are conducted by the SLTDA”. Reflecting on her own experience in the tourism industry she observed that “many British friends visited Sri Lanka and shared [with her] their experiences”. These were experiences that led her to “travel to Sri Lanka for the first time”. Lawler’s observation is consistent with the in the field experiences of many of the interview respondents.

At the beginning of twentieth century, family businesses in Kandy were dominated by the joint or collective family system. This was a system that consisted of a large extended family; the royal families strongly adopted this arrangement. These extended collective household systems are important in conveying familial power and loyalty to the wider world. Although this type of domestic structure is vanishing among the modern Kandyan urban community, it can still be observed in some rural settlements. Traditional arrangements include courting practices: the bride and the groom are matched by analysis of astrological signs with the equality of the social status and caste of the couple an essential consideration. Tradition also requires that the bridegroom's family receives a donation and dowry from the bride's family (Amarasekara Daya, 2001).

Modernization, globalization and increasing foreign exposure have led to challenges to traditional social structures with young people now utilizing digital media such as mobile phones, Facebook, Twitter and email in the process of seeking out potential partners. Another sociocultural issue in Sri Lanka is that the Indian Tamil estate workers and lower-class income-earning community celebrate the birth of boys but the birth of daughters receives no acclaim. One corollary of this gender bias is that the situation increases gender male and female stereotypes of work.

As in India, Kandyan society is organized into a caste system, although the Sri Lankan census does not separately identify caste as is the case in India. In the pre-colonial era, the caste system was used as an indicator to assess tax levies and community services and was also used to provide employment opportunity until 1833 when the British implemented a reformed constitution known as "Colebrooke-Cameron" that eliminated the "caste based labour system" (Rogers, 1994, p. 13). However, until the beginning of the twenty-first century, the caste system played a significant role throughout Sri Lanka. Even now, in arranged marriages, traditional Tamil and Sinhalese families pay more

attention to caste than to ethnic affiliation, although, it is not as strictly practised as in India.

Linguistics and language are also important elements of intangible heritage and are major identifiers of a community. In the pre-modern periods, Sri Lankan myths and folklore were written in Pali. Later, some of these were translated into Sinhala language, an example being the chronicle *Mahavamsam* (Karunaratna, 1999; Siriweera, 2002). Sinhala was derived from the Indo-Aryan language family while Tamil originated from the Southern Indian Dravidian tradition. The English language came to be linguistic signifiers of belonging to the small mestizo Burgher community (Rogers, 1994).

5.4 Traditional Foods and Beverages

In Sri Lanka, traditional foods and beverages play a significant role in attracting the attention of international tourists. The Sri Lanka Tourism Promotion Bureau annually organizes many national and international food festivals to promote tourists arrivals. Food and beverages form an important part of Kandy's cultural identity and have a long history and tradition (Perera, Perera, & Kalyani Perera, 2010).

The food habits of the traditional Kandyan community have been influenced by numerous factors: religious philosophy, and lifestyle. Historically, rice from the local paddy fields and curries are the staple foods. Many different varieties of cultivated vegetables (pumpkin, lady fingers, beans, green leaves, and many different varieties of yams) are used to make appetizing meals. Since the beginning of the twentieth century, flavours have been used to enhance the smell of foods; the British established the spices gardens in Kandy and many celebrated spices continue to be available in high quality yet affordable prices. Sri Lankan kitchens are decorated and adorned by the signature spices used to prepare traditional meals: ginger, cinnamon, pepper, cardamom, cloves and nutmeg.



Figure 36: Sri Lankan traditional foods. Source: Sri Lanka Tourism Promotion Bureau.

Today, in part due to globalization and Sri Lankan independence, traditional food habits have changed (Wijesekere, 2015). Many people from developing countries now pursue western culture and the associated food and beverage consumption habits at the expense of eating more traditional national cuisines. By adopting western cuisine many believe that they are being fashionable. This has resulted in the proliferation of chain restaurants, such as Kentucky Fried Chicken and MacDonald's, throughout Sri Lankan cities and even at internationally significant heritage destinations. In addition to western franchises, traditional Sri Lanka cuisine has also been challenged by the proliferation many Chinese and Indian restaurants in Kandy and its surrounding areas. Restaurants such as Xiang Yun

Chinese and Saravathi Indian restaurants are situated right near key cultural tourism sites and directly cater for the Indian and Chinese nationals.



Figure 37: Celebrated the Sri Lankan spices. Source: Sri Lanka Tourism Promotion Bureau.

5.5 Arts and Handicrafts

Kandyan cultural heritage is augmented by its world-renowned traditional art and handicrafts that reveal the creative richness of the Kandyan society. Key examples of authentic traditional Sri Lankan art and craft include religious and secular art, wall paintings, metalwork, sculptures, statues, wood carvings, lacquer paintings, stained carving, fabric work and jewellery (Ranaraja, 2007). Sri Lankan art and handicrafts date back to the fourteenth century (Siriweera, 2002) with the artistic themes changing over

time. For example, prior to European intervention, Kandyan arts and handicrafts expressed explicit religious philosophy and incorporated the notions of the ruling kings and nobles (Karunaratna, 1999) but over succeeding years, came under the influence of the ideologies of foreign rulers.



Figure 38: Wall painting in Dalada Maligawa. Source: photo by Sivesan Sivanandamoorthy.

It is evident from historical sources that during the rule of Kirthi Sri Rajasinha, Kandyan arts and handicrafts were inspired by South Indian traditions, particularly those of the Nayaka (Samaranayake 2004; Senanayake, 1993), so that the colours used in the paintings and artworks were limited to yellow and red and mainly illustrated religious thoughts. These ancient arts and paintings were highly accomplished.

De Silva (1975) articulated that the continuous narrative method, with repetition of pictures (see figure 38), is considered an important and unique feature of Kandyan art. Musicians (dancers, singers and drummers), builders, painters, ivory carvers, wood

workers, (carpenters, lacquer workers, cane workers and rattan workers), textile workers, musical instrument producers, jewellers and gold, copper and brass and silver smiths are all regarded as artists (Ranaraja, 2007). There are villages in Kandy and its surrounding areas in which many people are engaged in enterprises such as metalwork and casting as well as traditional Kandyan arts, performing arts and handicrafts (see figure 39).

Craft	Village
Brass work and casting	Madawala, Kirivavula, Embekke
Silver and brass	Danture, Ullandupitiya, Arattana, Nilawela, Pilawala, Medawala
Gold and Silver	Ambekke and Nilawela
Lacquer and wood work	Gunnepana, Embekke and Hapuvida
Cloth	Talagune
Mat weaving	Henawela
Drum marking	Muragala, Karagndeniya
Crystal work	Kirivavula
Dancing and drumming	Tittapajjala, Malagammana, ihalawela, Molagoda, Hewaheta, Yakawela, Kondadeniya, Nittawela, Amunugama
Decorative art	Kulugammana
Painting	Nilagama
Ivory	Kundasale, Mawanella

Figure 39: Specialized craft works and villages associated with them. Source: After Karunaratna (1999).

The production of musical instruments is a significant handicraft product in Kandy; some of the Kandyan villagers have been engaged in the manufacture of musical instruments for many years. In Sri Lanka, musical instruments (drums, flutes and trumpets) were used for rituals and at religious festivals. Consequently, musical instruments became more important icons in society. The evolution of musical instruments in Sri Lanka was influenced by four phases: ancient folk rituals, Buddhist religious traditions, south Indian Tamil and Hindu religious tradition and the legacy of colonization (Alawathukotuwa, 2002).

Drums of different sizes and shapes are manufactured in Kandyan traditional villages, the most famous of which is Kuragala. The products of this village are used by temples, dancers, musicians and schools and are exported to foreign destinations. Domestic raw materials (coconut, margosa, jak timbers and animal skins) are used to make traditional drums, which are categorized into four types (see figure forty and forty-one).

Types of drums	Descriptions
Gatabera	It is used to royal Kandyan dance. Gatabera is high demandable product in Sri Lankan Market.
Yak- Bera	It is mostly played in low country dancing functions.
Thammattama and Udekki	These drums are Indian classical musical instruments and could be seen in traditional villages. Udekki and Thammattam used to play in folk dance and folk songs.
Thavil, Dolki and Thable	Present day, these three drums are popular in Hindu ritual as well as Buddhist ritual activities. In Kandy, many artists engage in manufacture of Thavil, Dolki and Thable at high quality.

Figure 40: Types of drums Sources: Ranaraja (2007).



Figure 41: Musical instruments. Source: National Museum – Colombo.

The recorded history of jewellery-making in Sri Lanka dates back to the tenth century BC (Karunaratna, 1999) with Kandyan artisans being the most famous. The Sri Lankan government annually honours them by awarding royal titles, Presidential Awards and State Awards for their artistic excellence, skill and high level of professional craftsmanship. Many jewellery products are created in Kandy including earrings, rings, bangles, pendant necklaces, sari pins, chains and hand chains. However, tourism can be the cause of controversy within the arts and handicraft sector through coercion of the artisans to produce high standard products or customized items. The Kandyan artists' ambitions and the originality of their work may be compromised by the requirement to fulfil the demands of the tourist

Sri Lanka has been the source of a large variety of gems; such as Yellow Sapphire, Blue Sapphire and Star Ruby. In South Asian culture gemstones are associated with astrological prophesy. People believe that if gemstones are incorporated into pieces of jewellery (such as a chain, ring or earring) then the wearer will be protected from adverse planetary effects. The Kandyan style of jewellery is sought after not only by locals seeking a good luck charm but also by international tourists who are prepared to spend a lot of money to purchase it from jewellery shops, high-end hotels and from dedicated showrooms. Kandyan artists have been renowned for their ornamental work for many years. Ornaments constructed from bronze, silver, brass and copper fully reflect their skilled and aesthetic approach.

Another prominent product is leather, which is used to produce both utility and luxury items. The industry has expanded from a purely cottage industry, to small-medium concerns and then to large-scale export-oriented businesses (Ranaraja, 2007) that generate many employment opportunities within host communities.

Since the pre-colonial era, arts and handicrafts have come to be considered necessary elements of Kandyan social, cultural and economic development. There is an historical precedent for this from the colonial era when, in 1882, the Kandyan Arts Association was formed. Following Sri Lankan independence the government became interested in developing Kandyan handicraft and arts but, currently, the handicraft industry faces obstacles such as a lack of capital to establish mass production within the industry, a limited number of people involved in this area of commerce and a deficiency of marketing expertise.

5.6 Festivals

Kandy has several annual cultural and religious festivals, taking place at different times and for various reasons. All contribute significantly to the cultural heritage tourism of the city. They are: Kandy Esala Perahara, Vesak, Thai Pongal, Sri Lankan New Year, Deepavali and Christmas. A local businessman and prominent community member encapsulates why there is support for so many festivals in Kandy in the present day. He says the ‘festival is a religious ritual’ and also a “cultural procession”. He also argues that in the present day it has been necessary to “ensure that this festival became a money making event and traditional structures of events [are] changing continuously”.

5.6.1 Vesak

Vesak Poya commemorates Buddha’s birth, enlightenment and passing away. Large *pandals* (bamboo frame works) hung with pictures depicting events in the life of Buddha are erected in the streets, illuminated by coloured lights. Roadside *dansalas* (stalls) offer free food and drinks to passers-by. Among the many Vesak decorations are intricate paper lanterns and little clay coconut oil lamps.

5.6.2 Kandy Perahara

A distinguished procession of aesthetic and cultural heritage takes place annually in the cultural capital of Sri Lanka in July and August (Asala). This pageant, known as the Kandy Perahara, is not just a religious event, but also a most significant traditional event, which basically runs with fundamental beliefs. A longstanding Kandyan local observed that the “festival is a religious ritual and is an also a cultural process”. His association with the festival is a long one and he explained that he ‘regularly participated from [his] childhood” and that he believed that it “has endured as [a] remarkable cultural tradition showing the capacity of the Kandyan host community”. There are many thoughts regarding the origin of this glorious festival but they are not exclusive of each other. For example, Seneviratna (1977, p. 3) explained the history of the first Perahara using evidence from the great Tamil epic *Silappadikaram* which stated that “the ruling king of Kerala named Senguttuvan, invited King Gajabahu for the consecrating ceremony of the newly built temple in honour of Pattini, the goddess of chastity”. That day is annually celebrated as a festival named Perehara. Others believe that the festival commemorates the victory of the Suras (gods) over the Asuras (demons) and dates back to the third century BC. The renowned Sri Lankan historian Karunaratna (1999) and Silva et al. (1998) contend that the Perehara pageant has taken place annually from the fourteenth century. Even under British rule, Perehara was celebrated to demonstrate the power of the Dalada Maligawa.

The Kandyan Perahara expresses the religious rituals of both Buddhism and Hinduism; it is not limited to the Tooth temple’s ceremonies and is held in conjunction with the four Hindu Devalas (Natha, Vishnu, Kataragama and Pattini). The festival takes place over eleven days, the first five days processions in the Vishnu Devala are known as Kumbal

Perahara, meaning ‘pot procession’. The succeed five days or the next five days are called the Randoli Perehara.

The Kumbal and Randoli Perehara processions parade the streets of Kandy but the artists and Tuskers usually participate without any traditional customs. The Randoli pageant gradually intensifies in splendour and colour until the last day of the festival, known as Maha Perahara. Kandy Perehara is the largest and grandest festival celebrated in Kandy with more than a thousand drummers, torch-bearers and people waving multi-coloured flags and many painted and ornamented elephants (see figure 42).



Figure 42: Ornamented elephant bearing relic casket in pageant -2015. Source: Sivesan Sivanandamoorthy.

In the processions, the relic casket is an important element. On the last day of the festival, the relic casket is placed in the Adahana Maluwa Viharaya belonging to the Asgiri Maha Viharaya. On the last day of the Perehara, Diyawadana Nilame (the temple custodian), thousands of participants, in traditional costumes and ornaments take part in the procession. Stakeholder interviews confirmed that there are certain elements of the

procession that are nowadays conspicuous by their absence, which is not surprising as the festival has spanned a period of nearly three centuries. The Perahara was subject to structural changes in response to social and political demands of various times. Originally, the Perehara procession includes different community people: such as dancers and drum players from various caste groups to which all privileges are provided by the Kandyan royal community.

The Diyawadana Nilame, the chief custodian of the Temple of the Tooth, makes the necessary arrangements for the festival and manages the event with the Kandy Municipal council. Historically, *nilame* (chieftains) in the Kandyan kingdom were appointed by the ruling king but these days are selected by a voting system. Before the procession, all official participants have to get permission from the Diyawadana Nilame. The procedures involved in the organization of the Kandy Perahara are complex and need to be handled sensitively because of delicate social and religious considerations associated with it.



Figure 43: Perehara time, seats were allocated to international tourists at Colombo Street, Kandy.
Source: <http://sridaladamaligawa.lk/Kandy-Esela-Perahara>.

Kandy Perehara draws a huge number of international tourists whose perceptions of the festival as a spectacular cultural event are likely to differ from those of the many domestic tourists for whom it is a ritual event known as pilgrimage. Figure 43 depicts participation of international tourists as observers. Over the last two decades, international tourists were required to pay an entrance fee to attend the festival; organizers thus allocated seats to them in order to increase revenue. This created conflict between the host community and organizers as it deprived some poor people of the opportunity to be present and more significantly, it impacted on the harmony of the festival. As a result, the entrance fee was abolished.

5.6.3 Tamil and Sinhala New Year

This festival is called *alut avurudu mangalle* and *puthuvarudam* respectively in Sinhala and Tamil. The celebration which takes place on the first day of the year in the Tamil and Sinhala calendar usually falls on the 13th or 14th of April. The New Year, an astrologically determined auspicious time, commences with religious practices related to the various activities of the New Year. On the morning of the day of the New Year celebration, before the New Year bath is taken specially prepared herbal juice is applied to every person's head and in a second important ritual activity, milk rice is prepared at home. Hindus usually make sugar rice (*pongal*) with natural decorations constructed out of coconuts and palms, rice flour, colouring and coconut oil lamps. It is customary for people living throughout Sri Lanka to begin the New Year by obtaining blessings from elders and monks and in the evening of the New Year people flock to the temple, especially the Temple of the Tooth Relic to worship. Today these celebrations provide cultural linkage between the two major communities, which is understandable given that

the cultural and traditional perspectives of Tamil and Sinhalese cultures are closely connected.

5.6.4 Alutsal

Alutsal is a very prominent festival and is closely connected with the Tooth Relic. Known as alutsal mangalle or the ceremony of rice, it is held on the day of the full moon in the month of December or January. As in the Esala Mangalle, the temple astrologer determines the auspicious time for the three important events that take place in the ceremony: the auspicious time to leave for the rice fields in Gurudeniya (near Kandy); the auspicious time to deposit the rice in the Gabadawa or the temple store; and the auspicious time to offer the cooked rice brought to the Sacred Tooth Relic.

5.7 Kandyan Dance

The Kandyan dance and dancers are emblematic of Sri Lankan culture; the performers enjoy high social esteem and are recognized by society for their artistic significance. Since ancient times, the skill, knowledge and practice of the art of dance have been transferred generationally. Kandyan dancers perform at temple festivals (such as the Kandy Perahara) as well as at traditional social and cultural events.

Although historically women were forbidden to practise the Kandyan dance, today females also perform it. Dancers wear a special outfit known as a Ves costume and are adorned with jewelry and a metallic headdress, which gives them a regal appearance. This is evocatively depicted in figure 44 where the dancer performs a dance that welcomes visitors and explains history of Sri Lanka.



Figure 44: The Kandyan dance. Source: Sri Lanka Tourism Promotion Bureau.

5.8 Heritage Industries in Kandy

Many heritage businesses have developed in Kandy over the last few decades. The present day heritage and tourism industries are working collaboratively. There have been calls for a greater diversity of tourism offerings. For example while Bandara (2003) indicates that some heritage products, such as handicrafts and batik, are important, tea plantations have still not been officially incorporated into Sri Lanka's tourism industry. Some private and non-profit organizations have taken initial steps to include plantations (Jolliffe & Aslam, 2009). However, tourism policy makers in Sri Lanka do not have any current plans to connect tea heritage with the tourism sector. This is despite the fact that

tourism is the fourth largest foreign exchange earner and the tea industry, the third largest, (Central Bank of Sri Lanka, 2013) indicating that integration would, in all probability, further promote the overall economic development of Sri Lanka.

The history of plantations in the hill country started with British colonial settlement almost 200 years ago, with the plantation sector expanding under the government patronage of the British rulers. The history of plantations began with coffee plantations in 1831. Soon after, the coffee plantation was destroyed by disease. Tea and cocoa were experimented with, as substitutes for coffee (Thushara, 2015). The first tea plantation was established in 1867 by James Taylor.



Figure 45: Tea pluckers in tea plantation. Source: Sri Lanka Tourism Promotion Bureau

Tea heritage involves the history of the plantations, the landscape and the colonial heritage in the hill country with tea tourism referring to “tourism that is motivated by an interest in the history, traditions and consumption of the beverage, tea” (Jolliffe et al., 2009, p. 332). Tea heritage in Sri Lanka reveals the history of tea; the customs and

traditions of immigrant tea labourers (Indian Tamils); traditional and new tea cultivation methods; tea retailing; festivals; tea auctions; tea plucking (see figure 45) and tea manufacturing.

In the hill country, one way in which tea heritage is associated with tourism businesses occurs when tea planters in Kandy and its surrounding areas convert their homes and buildings into heritage hotels. For example, Adisham the property of an eminent tea planter, Sir Thomas Villiers, in the hill country, is now a heritage hotel. International tourists, particularly Europeans, are attracted to staying in heritage buildings. Boutique hotels and guesthouses have also been newly constructed around the tea estates in the hill country. Tea heritage is also used to attract educational tourism with many national and international tourists visiting tea estates to learn about the traditions, culture, customs and management of the plantation industry. There were also numbers of migrant labourers from South India who travelled to work on the plantations from 1831 onwards. Many of their descendants are still living below the poverty line today.

Many tea factories have tea restaurants at their factories and retail shops at various locations to attract tourists. For example Mlesna tea, which is a leading tea manufacturer in Sri Lanka, has several retail outlets, including restaurants, all over the island. The tea experience can start for tourists on their arrival in the country; many tea outlets are located in the duty-free shop at Bandaranaike international airport (figure 46 depicts a tea café in Kandy).



Figure 46: Tea café in Kandy. Source: photo by Sivesan Sivanandamoorthy

The Ceylon Tea Museum, which exhibits old tea plantation machinery and equipment, is another destination appealing to many international tourists, especially Europeans. It is situated at Hantane, three kilometres from the Kandy bus station. Despite these innovations, there is no integrated campaign between tourism businesses and the Sri Lanka Export Development Board (Jolliffe et al., 2009).

Batik is another important heritage industry in Sri Lanka. Batik, believed to have been introduced to Indonesia by traders, has its origins in India, dating back 2000 years. Batik is a Javanese word that translates as “writing in wax”. The hot wax process used for making batik was probably brought to Sri Lanka during the Dutch colonial period from Indonesia, which at that time, was also a Dutch colony (Senanayake, 1993). It was originally practised in Sri Lanka as a pastime by Kandyan Royal Court nobles. However,

when the British period began and mass-produced cotton cloth and linen imported from Great Britain, the batik process spread throughout Sri Lanka with certain villages and towns becoming known for their expertise in the art of its design and production. Production eventually spread from Kandy to Matale in the cultural triangle, to the southern beach and tourist towns of Hikkaduwa and Galle, and north of Negombo to Mahawewa, where many batik factories are still located. Batik is today the most visible of all Sri Lankan crafts and employs indigenous motifs and brilliant colours to create designs unique to Sri Lanka. The materials produced by local batik makers are manufactured into merchandise such as distinctive sarongs, dresses, shirts, men's bathing trunks and ladies' bikinis, garments that are ideally suited to the country's tropical climate; it is not uncommon to see tourists wearing locally produced batik during their vacation in Sri Lanka.

Batik continues to be a cottage industry in many villages with a variety of styles of clothing, wall hangings and banners, cushion covers and bedspreads being created. An individual village artisan will produce an entire batik garment from start to finish; even a skilled batik artist is only able to average two sarongs or casual shirts a day. Although the traditional batik designs and technology are still widespread, new generations of younger batik artists are introducing more modern design concepts into the industry by using contemporary colours, stylized designs and introducing new types of cloth in order to appeal to the younger generation of both Sri Lankans and tourists (figure 47). The batik industry in Sri Lanka employs thousands of people in villages scattered around the island. Interestingly a civil servant playing a key role in destination and social responsibility argues: "actually we have a good connection with the tea industry. We need to establish links with other heritage industries the batik and mask industries. We have an idea to

bring their talent to the world as well as arrange market opportunities”. With increasing numbers of tourists visiting the island the batik industry will also continue to expand.



Figure 47: Batik designs in Kandy. Source: photo by Sivesan Sivanandamoorthy

5.9 Conclusion

This chapter has explained the relationship between intangible heritage and sustainable heritage tourism in Kandy. Intangible heritage (arts, crafts and dance) tourism is crucial to the district as the many related activities provide income and jobs for many locals and social wellbeing for the producers. Profits from the heritage industry are heavily associated with overall business turnover so that the economic importance of arts and culture to the Kandyan tourism industry, can be recognized as playing a large part in the

reinvigorated tourism industry in Sri Lanka. Arts, handicrafts and the performing arts in Kandy are linked with other industries. As government and government's departments' support to develop this industry is limited, the industry is forced to seek support from other sources such as non-government organizations, public sector organizations and sponsors. The success and survival of this industry will depend greatly on the backing of other industries. The succeeding chapter explains contemporary tourism in Sri Lanka more explicitly.

Chapter Six

Contemporary Tourism in Sri Lanka

6.1 Introduction

In this chapter, the Kandyan stakeholder viewpoints are discussed. The research findings in this chapter derive from interviews, document analysis and open-ended questionnaires undertaken during fieldwork with additional complementary information obtained from policy documents. The empirical findings of the thesis comprise information gathered from many different stakeholders, those who have a legal responsibility to be involved in tourism development, who belong to distinct spheres of influence and interest, and who have differing visions concerning their involvement in tourism development.

This chapter is structured as follows: section 6.2 deals with opportunities and threats related to tourism trends in Kandy. Section 6.3 examines the background of the Sri Lankan administrative governance system. Section 6.4 considers national and provincial level tourism organizations. Section 6.5 concludes the chapter.

6.2 Trend of the Tourism Industry in Kandy

As a tourist destination Kandy has an abundance of natural cultural heritage. Responses from interviewees confirmed that the trend of tourism development in Kandy has been determined by several different factors: its infrastructure facilities; the capacity of its accommodation; the presence of recreational and shopping amenities; the availability of

tourist information; the amount of local competition; the provision of hygiene and sanitary conveniences; human resource development of workers; accessibility to communication and the utilization of cultural heritage resources (see figure 48).

6.2.1 Infrastructure Facilities

Basic infrastructure facilities are necessary to attract tourists to key destinations. In other words, the characteristics of a tourist destination are not the only determinant factors of the success of the tourist destination, the ability of the attraction to provide for the basic daily requirements of the tourists is essential (Prideaux, 2000).

The interviews indicate that the infrastructure in Kandy can be somewhat overwhelming to tourists (international and domestic) as well as to investors in the tourism sector. Kandy has well-developed road linkages and train service systems connecting it with other tourist destinations as well as other districts. Tuk tuks (Auto rickshaws) and taxis with reasonable charges provide local transport services within the Kandy district. However, many respondents identified two major drawbacks of the transport facilities: there is no national or international airport and no highway system from Kandy to Colombo.

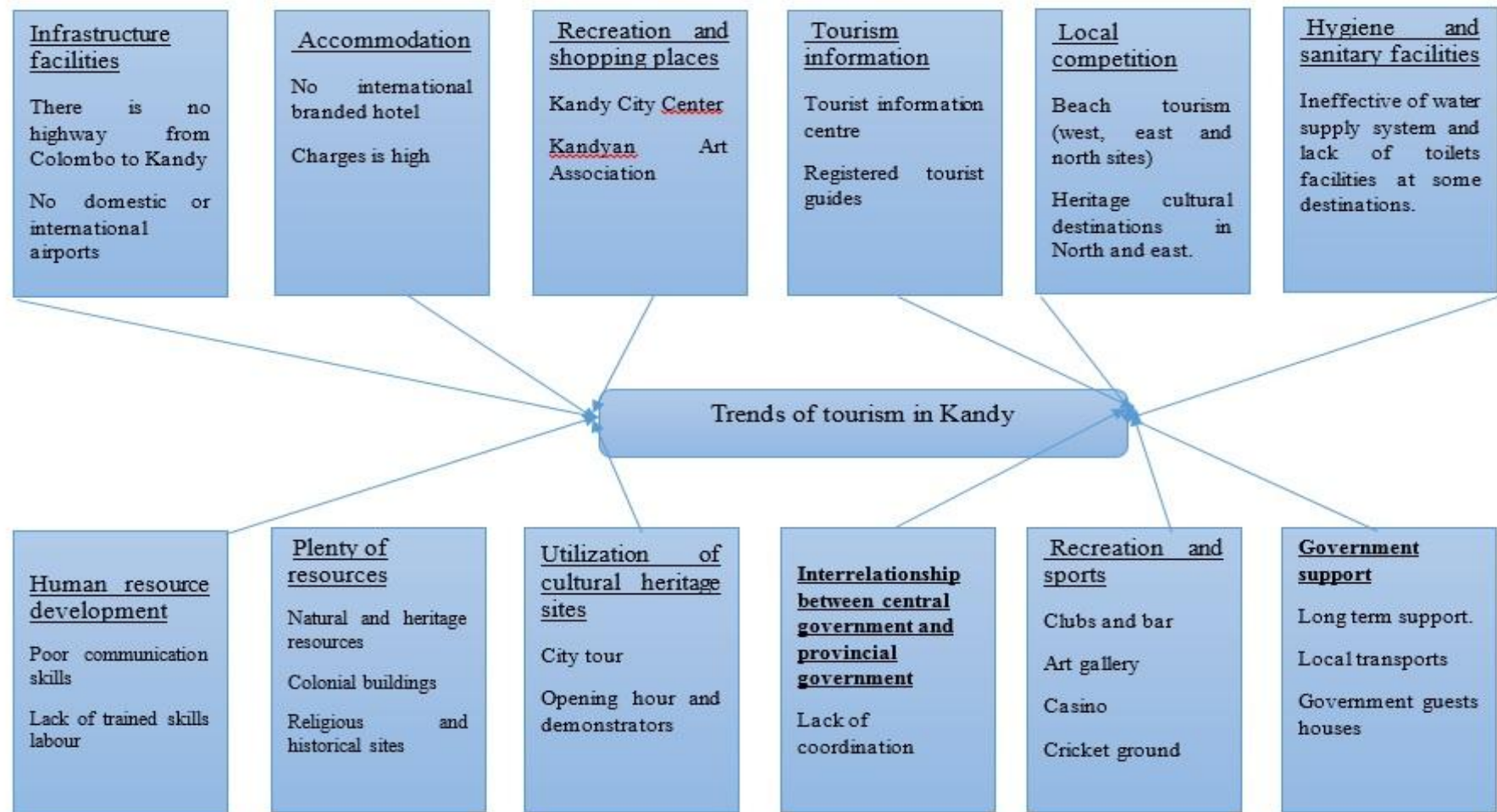


Figure 48: Trends of tourism industry in Kandy. Source: Sivanandamoorthy Sivesan

The lack of these is an impediment to the development of the tourism industry in Kandy and its surrounding areas. Some respondents pointed out that the natural scenery can be enjoyed along the route and also provide a diversion during the long hours spent travelling. One respondent's comment emphasised the intrinsic appeal of the region: "I was attracted to Kandy for a number of reasons, high among which are its scenic setting and reputation as a quaint and relaxed town". As noted by Masson and Petiot (2009), following the inception of transport services (air, sea and land), mass tourism became a reality as leisure devotees throughout the world embraced experiential travel. Well-developed transport services can draw the attention of not only tourists but can also attract investors. Hence, sociocultural and economic development at both regional and national levels is enhanced through increasing the capacity of transport services.

Communication (well-developed in Sri Lanka) is very essential to tourist satisfaction. They are provided by government and private organizations and extend into even small rural areas in Kandy. Hygiene and sanitary conveniences are also crucial for tourist sites. Throughout Sri Lanka public toilets and potable water are available in tourist destinations and public places including railway stations. However there are insufficient numbers of these sanitary services and they are sometimes inadequate. Bauer (1999) articulates that tourism has had the twofold outcome of improving health services at tourist destinations as well as addressing the needs of the communities in the surrounding areas of developing countries. Additionally, as tourism can initiate the spread of some viruses, tourists and host communities expect vigorous hygiene and sanitary amenities.

An interview with a representative of the Department of Trade Commerce and Tourism Central Province confirmed that presently the central province is heavily involved in the

development of sanitary services at all identified tourist destinations and received a central government allocation of Rs. 10 million in 2014.

6.2.2 Information Centre

The ready availability of information such as tourist destinations, street maps and accommodation guides are a significant factor in determining the flow of tourists (Devesa, Laguna, & Palacios, 2010). Currently, many hotels, travel agents and government organizations in Kandy have tourist information centres through that tourists (international and national) can become acquainted with where they are and can find out where to go, where to stay, where to eat and where to shop. Interviewees confirmed that many tourist packages in Kandy did not provide a wide range of destinations and offered little visitor satisfaction. This issue has been observed by the former director Sri Lankan Tourism Development Authority who commented that “in the long terms of socialisation and gathering benefits from tourism which turn host community attitudes towards tourism development”.

The Department of Trade Commerce and Tourism Central Province has provided training, issued licenses, and offered skill-development programmes to tourism providers to improve this situation. In some cases, three-wheel rickshaw operators and taxi drivers serve as informal street guides but sometimes harass tourists into purchasing informal tours or charge them inflated taxi fares for travel that they did not request or need. Throughout the interviews the vast number of respondents indicated that many street direction boards and notice boards have been written in Sinhala language, making them of no use to the majority of travellers.

6.2.3 Capacity of Accommodation

The accessibility, quality, charges and safety of accommodation are fundamental requirements for the survival of the hotel industry and also important factors in the development of the tourism industry. Wheeler, Forsythe, and Noble (1996, p. 178) observed that Kandy is referred to as the “guest-house capital of Sri Lanka”. There is a variety of accommodation options available in Kandy including international branded hotels like the Hilton and the Taj Samudra; figure 49 indicates, 199 facilities have been registered at the Sri Lanka Tourism Development Authority.

No	Types of Accommodations	Numbers
1	Boutique hotel	01
2	Boutique Villas	05
3	Bungalow	45
4	Guest House	52
5	Heritage Bungalow	02
6	Home stay	60
7	Hotel	29
8	Rented apartment	04
9	Rented home	01
	Total	199

Figure 49: The capacity of accommodations. Source: SLTDA.

Many guest-houses provide rooms and facilities for tourists, often at cheaper rates than hotels, although generally they provide limited dining options. The quality and cleanliness of the guest-houses undergo inspection by the municipal government authority. Hotels offer quality services to international and domestic tourists alike, although demand for the rooms is more from international tourists than the domestic market. The spending capacity of domestic tourists is lower than that of international travelers so they prefer to stay with friends and relations to reduce expenditures; the hotel rooms and other facilities are designed to target foreign tourists, particularly those with higher spending capacity. Interviews with hotel owners pointed out that there are several problems associated with the hotel industry throughout the country: a lack of trained and skilled employees, high tax burdens and competition from home-stay venues, which are popular with international tourists.

The above observations are almost identical to those of previous Sri Lankan-based research (Guruge, 2009; Robinson & Jarvie, 2008). The accommodation operators usually pay commissions to tour operators and tour agents to create demand. In the off-season, many hotels in Sri Lanka face problems reaching a viable occupancy level. Despite the government's efforts to attract larger-scale investment in the hotel industry, small and medium investors dominate the hotel industry in Kandy with the larger-scale domestic investors tending to avoid this form of commercial venture. The main reasons are political corruption and a lack of government incentive for the industry, which affect their required return on investment. McVey and King (1999, p. 65) articulate that in the South Pacific region, the following main external factors determining the capacity and willingness of investors to increase their investment activities: lack of infrastructure away from main centres of population; political instability, land ownership structure, and the dominance of native land title. The home-stay system is an effective strategy with which

to manage accommodation in the peak seasons when hotels are filled to capacity. The provincial council encourages home-stay businesses, providing the proprietors with appropriate training and instruction. Sri Lankan-based researcher Guruge (2009, p. 195) observes that in the Southern Province high-end hotels predominate and offer a larger number of rooms while in Kandy (Central Province) a variety of guest-houses, heritage bungalows and home-stay properties provide places to stay (Jolliffe et al., 2009).

6.2.4 Local Competition and Resources

Recently, the vast majority of tourists who visited the country chose to stay in beach resorts and hotels. Geographically, Kandy hasn't any beaches within 100 kilometres so coastal Sri Lankan tourist destinations have become the region's principal competitors for the tourist market.

6.2.5 Diversification of the Tourist Product

Interviews highlighted the necessity for the diversification of the tourism product in Kandy. Within tourism literature, many researchers have discussed this important aspect of the competitive and complex tourism market. For example, Hjalager (1996, p. 104) says that in Europe many tourist destinations have extended their product to meet substantial market competition, which leads to an increase in tourist arrivals and adds to the visitors' enjoyment of the experience. His study also reveals that innovative strategies should be implemented to enhance the tourism product. The European Union provides funding to tourism operators involved in the some selected businesses: for example, tennis courts, open farm facilities, swimming pools and retail outlets. Authors including do Valle, Guerreiro, Mendes, and Silva (2011, p. 245) point out that diversification of the tourism product is a significant strategy that can be used to increase the competitive capacity of the tourist destinations and is a tactic that can reduce the unfavorable effects

of the off-seasons. Therefore, tourist destinations should have a well-considered product expansion scheme. Becken (2013, p. 515) has recognized that a tourism subsystem or tourist product differentiation is used to manage the uncertainty that is created by climate changes in Queenstown-Wanaka region of New Zealand. Research suggests that there are nine tourism subsystems; snow based activities, river based, lake based, air based, land based and indoor attractions.

In a previous study, Robinson et al. (2008) note that in Sri Lanka, international tourists search out new tourist experiences with which to occupy their time. This indicates that tourist-product diversification can increase demand and promote longer in-country vacations. Field-visit interviews confirmed that as a tourist destination Kandy offers many and varied tourists products. A representative from the Department of Cultural, Tourism, Trade and Commerce Affairs confirms this suggesting that “we arrange exhibitions conference and world tourism day functions”.

Among the many cultural heritage products that Kandy provides are archaeological and historical sites, museum tours and intangible events such as cultural and religious festivals, which contribute importantly to the region’s cultural heritage tourism. Many of these festivals take place annually at different times and for diverse reasons. Examples are: Kandy Esala Perehara, Vesak, Thai Pongal, Sri Lankan New Year, Deepavali and Christmas. Interviews with members from the host communities pointed out that all cultural heritage festivals are commercialized and used as strategies to attract tourists.

6.2.6 International Air Linkage

Sri Lanka is quite remote from the tourist-generating countries and until recently this was compounded by a lack of direct airline routes to Colombo requiring nearly all visitors to break their journey in India (see figure 50).

S. No	Name of Countries	Distance Km
01	United Kingdom (London)	8696
02	America – New York	14720
03	Australia – Melbourne Perth	8348 5782

Figure 50: Distance between Sri Lanka and major world cities

However, following the Civil War, Sri Lankan Tourism authorities expanded the number of air services for international tourists so that major regional cities (Singapore, Kuala Lumpur and Bangkok) are now linked with Sri Lanka by less than a four-hour flight. This has provided a significant benefit to the tourism industry. Sri Lanka has well-developed infrastructure facilities. For example, Sri Lanka has thirteen domestic and two international airports throughout the country: the international airports are Bandaranaike International Airport, Colombo and the Mattala Rajapakas International Airport, Hambantota District with domestic airports at Ampara, Vauniya, Palavi, China Bay, Iranamadu, Hingurakgoda, Anuradhapura, Batticaloa, Sigiriya, Koggala, Weerawila, Palali and Katukurunda. Of the 13 domestic airports only five are used to provide passengers services; the others are used for military purposes. Sri Lanka's position as a tourist destination is constrained by the operational patterns of international airlines, which have limited numbers of direct flights to the country and limited international connections with it but, as noted by Guruge (2009), Sri Lanka has continued to improve international flight services. Winter (2016, p. 199) argues that "the reestablishment of Sri

Lanka as a tourist destination has delivered greater levels convenience for international travelers”. In 2014, international flights arrived in Sri Lanka 847 times per week, with 6760 passengers (Sri Lanka Tourism Development Authority, 2015).

Currently the Sri Lankan tourism strategy has incorporated effective marketing into its international transport linkage development plans. The strategic plan (the Open Sky policy) was outlined during an interview with an employee of the Sri Lanka Convention Bureau SLCB. The practitioner view is very useful for understanding the current situation. An Operations Director of a major international hotel chain recently commented that the “SLTB heavily commits to involve tourism promotional activities the domestic and international level as well” He also suggests that this means that “as a result, international tourist arrival could [reach] 1.5 million arrivals’ in the near future”. A senior manager in convention management commented during an interview that, “in 2015, the international media person [were] invited to Sri Lanka and [were] brought to tourism destinations throughout the country”. He also observed that as part of the operationalization of the strategic plan the SLTDA included in their marketing plan a “travel tour for 300 travel agents and 200 travel media under the familiarization programme to create the good word of mouth about Sri Lanka as a tourist destination”.

The Sri Lankan government has introduced the Open Sky policy to aid and expand linkages with new airline service providers, and to increase coordination with existing airline services providers. The SLTPB has a memorandum of understanding with Air China and Malindu Air. However, many interviews emphasized additional a strategic plan for future international travel development. This strategy should be considered alongside the positive sequence of policy reforms of tourism development in Sri Lanka.

6.2.7 Regional Competition

The tourism industry has undergone development globally. Many developing countries, especially neighboring countries such as India and the Maldives, have become competitors with Sri Lanka for the tourist market. For example the Maldives has become a popular beach tourism destination in Southern Asia. Wickramasinghe et al. (2010) observed that these regional countries are supplying better tourist products to international visitors than Sri Lanka and that, in the last few decades, Sri Lanka as a tourist destination has failed to develop its competitive capacity with the same success as its regional competitors. During the Civil War period other regional countries were able to develop their markets and are now well positioned to attract European travellers. Despite this, present-day, post-war tourism has improved because of the appeal to tourists of the war-affected areas, particularly those in the northern regions of Sri Lanka.

6.2.8 Hospitality Services

When speaking about hospitality provided during visits to Sri Lanka, an interviewee commented on the quality of the employees in the hospitality industry and the improvements to the services and amenities are highly appreciated. The quality of hospitality service providers are continuously improving in the terms of delicious meals and beverages, cleanness of rooms, technological facilities city tour, information services, foreign currency exchange units.

The interviews with tourists confirmed that the overall reception by host community is friendly and positive behavior. This positive experience for tourists creates loyalty for Kandy as a tourist destination. An Indian visitor currently residing in Germany commented during an interview that “this is my second visit to Sri Lanka within the last seven years. I can definitely tell that quality of hospitality service providers are

continuously improving in terms of delicious meals and beverage, cleanliness of rooms, technological facilities” and a range of other services. From international tourist viewpoint it is evident that Sri Lanka’s hospitality service is one of the factors influencing repeat visits to key tourist destinations.

6.2.10 Tourism Promotion Strategy

Sri Lankan tourism stakeholders are continually making an effort to represent the island as an enjoyable holiday destination through the implementation of effective promotional strategies; the Sri Lanka Tourism Promotional Bureau (SLTPB) is the institution that has the most responsibility for this. According to Tourism Act No. 38 of 2005, 70 percent of annual tourism funding is allocated to the Sri Lanka Tourism Promotional Bureau. Sri Lankan embassies in several foreign countries carry out marketing campaigns that have led to an increase in competitive capacity of tourist destinations. Findings from interviews have provided insights into the efficacy of the tourism promotional endeavours implemented by the Sri Lanka Tourism Promotional Bureau. The Sri Lankan tourism market has also identified demand from tourists in non-English-speaking countries (Sri Lanka Tourism Development Authority, 2015). Therefore, the official website can be accessed in 89 different languages making it readily available to tourists and brand ambassadors have been appointed for each main tourism market to advertise Sri Lanka as an excellent tourist destination.

6.2.11 Tax Policy

In the aftermath the Civil War, the government and their agencies offered many incentives to promote the hotel industry until 2011. In thesis period, it can be observed that the hotel industry boomed rapidly. Then, incentives from government were reduced and many types of taxes including, Embarkation Levy of one percent and National

Development Levy also of one percent were imposed. Interviews indicate that from the hoteliers' point of view, there is a tax burden and the interviewee expresses disappointment regarding both the tax policies and the cuts to the incentives. One hotel owner commented: "in the initial stages the government provided many incentives for hotel development. Nowadays it is limited. Last government's policy (2005 – January 2015) is that hoteliers should not make any fund requirement from the SLTDA". Some interviewees acknowledged contributions of the government, such as the Board of Investment's (BOI) introduction of – for the convenience of investors – arranging linkage between fund agents and investors at a low rate of interest.

6.5 Background of the Sri Lankan Administrative Governance

This section briefly explores the administrative structure of Sri Lanka and is of vital significance in the understanding of the tourism administrative system as well as tourism governance in Sri Lanka. An analysis is conducted through investigation of policy documents and statutes. Sri Lanka is a unitary state and has nine provincial governments for administrative purposes. Figure 51 shows Sri Lanka's administrative structure and its hierarchies. At the national level two major parties (the president and the parliament) play important roles in the administration of the country. The president of the country is usually selected through a popular vote in other words, an Executive President directly elected by people. The Sri Lankan parliament has 225 members; of these 196 are elected, by popular suffrage and a proportional representation system, for a period of 6 years with the other 26 elected through the process of the national list. The national list members are calculated based ratio of total votes of each political party. The president has legal authority to dissolve the parliament.

The provincial administration system was established in Sri Lanka in accordance with the thirteenth amendment to the constitution under which the responsibilities and power of both the central and the provincial governments have been clearly allocated. According to the Sri Lankan constitution, provincial government is entitled to establish a maximum five provincial ministries. At the same time, some responsibilities have come under the concurrent subjects. The concurrent subject is usually carried out by the central and the provincial government. For example, tourism, charity, religious institutions, festivals and exhibitions and price control.

Tourism has been included under the concurrent subject. Thus both the central and provincial governments are mandated to work in the tourism industry. At a local level the administrative system is complicated because the divisional secretariat comes under the central government whereas the provincial government controls the municipal councils, urban councils and Pradeshiya Sabha (local government). In Kandy district, there is a municipal council, four urban councils and seventeen Pradeshiya Sabah.

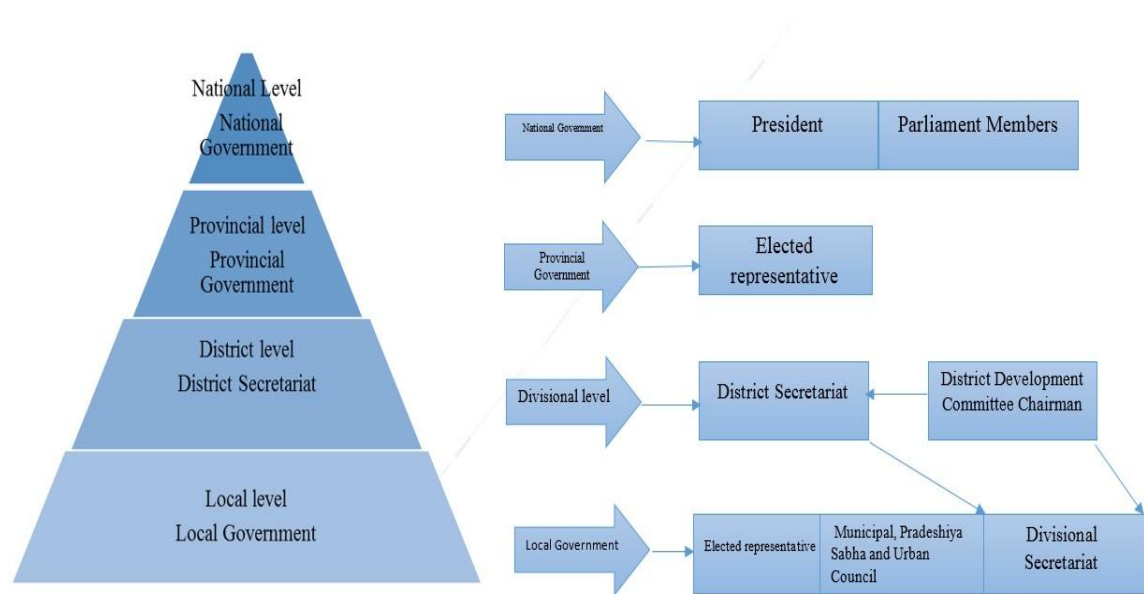


Figure 51: The Administrative governance. Sources: Sivesan Sivanandamoorthy.

6.6 National and Provincial Level Tourism Organizations

In Sri Lanka, many national government agencies (Sri Lanka Tourism Development Authority, Sri Lanka Institute of Tourism and Hotel Management, Sri Lanka Tourism Promotion Bureau and Sri Lanka Convention Bureau) were established in 2005 to contribute to development of the tourism industry throughout the island. In Kandy the numerous national-level organizations together with regional-level organizations (Urban Development Authority, Municipal and the Department of Trade Commerce and Tourism Central Province) work on a range of different projects to achieve the goal of tourism development of the ancient city. Further, some private and international and national non-

government organizations (the Kandyan Art Association, the Kandyan World Heritage Committee, the Chamber of Commerce, the Sri Lanka Association of Inbound Tour Operators, the Chamber of Tourism Industry and the Association of Small and Medium Enterprise) are all involved in the tourism business not only in Kandy but also throughout the country.

Hall (2011a) and Adu-Ampong (2014) point out that to successfully accomplish the goals of tourism development, relevant and effective tourism planning and policies are not the only important factors and assert that implementing organizations should have a capacity to manage tourism development activities. Interview responses confirmed that the national government agencies (SLTDA, SLPB, SLCB and SLITHM) are well developed and have the appropriate power and institutional capacities with which to implement effective strategies. Legally, the Ministry of Tourism is responsible for the monitoring and control of the performance of these organizations. Figure 53 illustrates the bureaucracy of the Sri Lanka Tourism Development Authority.

Analysis of legal documents and field-visit interview response confirms that the authority and responsibilities of national government organizations are greater than those of provincial and district-level agencies. Most of the time, regional-level government intuitions are expected to implement the national-level tourism development systems. According to the constitution, at the provincial level the tourism industry has been considered as an entity of the Department of Trade Commerce and Tourism Central Province. Many interviewees felt that, on several occasions, the attention of this organization in regard to the development of tourism in Kandy has been misplaced. In addition, the central government has not allocated the funding that many provincial governments, including the Central Province, expected, to implement the development plan. For key stakeholders the main issues for tourism development are: “a lack of human

resources, limited peak season accommodation capacity, budget constraints as well as a lack of coordination between the private and public sector ... and ineffective government process". The Tourism Promotion Bureau is another organization tasked with opening markets for Sri Lankan tourism destinations through the implementation of effective promotional plans. Interview data confirmed that the SLTPB is strongly involved in many promotional activities such as travel fairs, road-shows and outdoor promotional activities. The SLTDA has linkages with many international tourism advertising agencies and has launched a new heritage tourism venture, the Ramganam package, to attract Asian tourists. There are many sites in Sri Lanka that are related to the Ramganam, a well-known ancient Indian myth. From the viewpoints of the private and public sectors this organization works to effectively promote the brand name and image of Sri Lanka among tourists but mostly concentrates on international markets. It emerged from interviews with stakeholders that there is controversy in relation to funding allocation; many respondents argued that Sri Lanka Tourism annually allocates larger amounts of money to tourism promotional activities than it does to sustainable tourism or sustainable tourism development. A civil servant from The Tourism Promotion Bureau, in an interview indicates: we receive 70 percent allocation from annual of tourism funding. It is not a good sign to develop the sustainable tourist destination. As noted by Samaranayake (2012), Sri Lanka Tourism has paid more attention to promote Sri Lanka as a world reputed tourist destination through implementation of heavy promotional scheme.

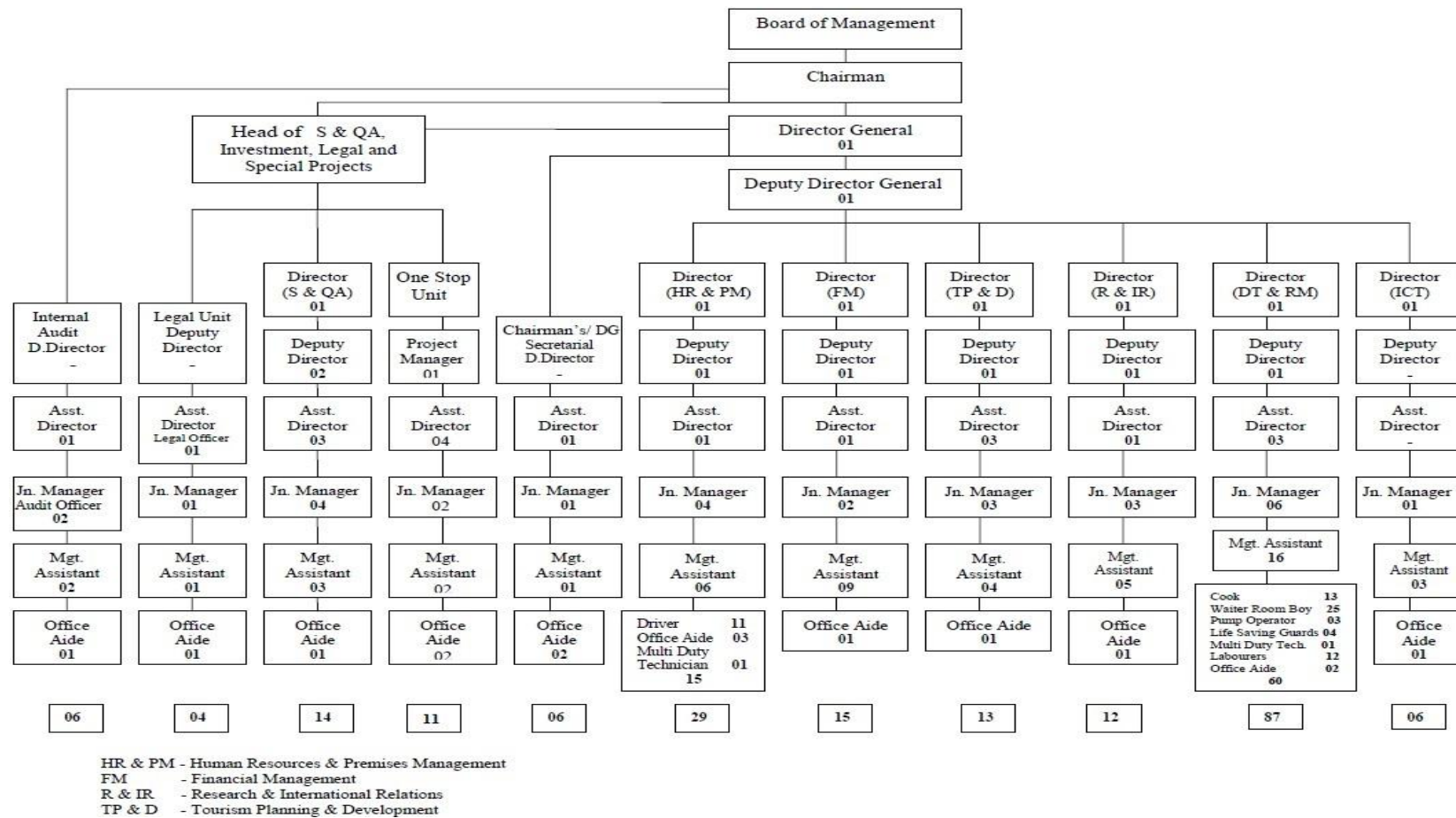


Figure 48: Organizational structure of Sri Lanka Tourism Development Authority – SLTDA

The Sri Lanka Convention Bureau is another key stakeholder organisation. Its main objective is to promote Sri Lanka as a venue for events and also to ensure that these events are conducted professionally. This organization has arranged international conferences and trade fairs in Kandy and its surrounding areas.

6.7 Conclusion

This chapter has explored the recent trends of tourism and tourism administration in Sri Lanka through an examination of current trends, issues, challenges as well as a consideration of local stakeholder views. Further, this chapter has explained the different promotional and development strategies that have been implemented by the Sri Lankan Tourism development Authority and the Sri Lanka Tourism Promotion Bureau. In doing so this chapter has provided a useful basis on which to develop the following chapter, that interrogates sustainable heritage tourism in Kandy.

Chapter Seven

Sustainable Heritage Tourism

Sustainability will not be easily achieved. It is not an absolute fixed position which could be attained and then forgotten about. It is a position of dynamic equilibrium which will require constant adjustment of a multitude of parameters to maintain (Hewitt, 1995).

7.1 Introduction

This chapter examines the research findings by discussing the trends of sustainable heritage tourism in Kandy based on three strands of empirical data. The chapter is organized as follows: section 7.2 discusses sustainable heritage tourism in Kandy applying evidence from the empirical findings. Section 7.3 deals with the economic livelihoods benefits imparted by the tourism business. Section 7.4 considers the sociocultural benefits contributed by sustainable heritage tourism. Section 7.5 deliberates on the environmental benefits associated with sustainable heritage tourism. Section 7.6 concludes this chapter.

7.2 Sustainable Heritage Tourism

The empirical evidence integrates information from different stakeholders. Interviewees provided insights into the extent that sustainable heritage tourism constitutes economic, livelihood and sociocultural development at Sri Lankan heritage destinations. It also considers the level of awareness of sustainable heritage tourism. Much of the preceding

discussion has focused on sustainable heritage tourism and its importance in the sociocultural development in Kandy.

Many interviewees confirmed that tourism development in Kandy takes place within a wide range of resources (natural, cultural heritage and historical sources) that are used as a part of the capital of the tourism industry. Kandy as a tourist destination provides a variety of tourist commodities to the world tourist, market including cultural heritage, natural and historical products. Following the declaration of peace in 2009, the tourism industry has been gradually developing throughout the island. Recently, policy makers and practitioners in Sri Lanka have turned their attention to sustainable heritage tourism or sustainable tourism development. Researchers including, Ladkin and Bertramini (2002), Sharpley et al. (2014) and Tosun (2001) who argued that recently many developing countries and small islands have benefited from the shared and collaborative works of the multiple-stakeholder approach that has been the focus of sustainable tourism. This participative approach can produce effective results during the development process. Many respondents believed that in order to achieve a sustainable community in the context of sustainable livelihoods, economic and sociocultural considerations, the application of a sustainable heritage tourism plan is vital. Interview with representative of the tourism industry confirmed that “members of host communities are having interest to involve in tourism activities in Kandy. Indeed this community participation in tourism development can create the source to earn income to local people”. Similarly, previous researchers Aslam et al., (2012) and Sharpley (2002) noted that local communities can be actively engaged in sustainable tourism development and achieve benefits. The government, national and international organizations in Sri Lanka recognize this and encourage the practice of sustainable tourism with the collaboration of multiple stakeholders. One of the interviewee indicated that “the impacts of collaboration of

multiple stakeholders are well realized and documented by policy maker and practitioners”. It should be motivated through implementation of participative governance. More importantly, stakeholder collaboration makes a substantial contribution to effective decision making about tourism development. Actually, collective decision making is appreciated multi - dimensional industries like the tourism industry. As noted by Bramwell and Lane (2000, p.1), “stakeholder collaboration and partnership has the potential to lead to dialogue, negotiation and consensus building of mutually acceptable proposals about how tourism should be developed”.

Recently some heritage tourism studies have concentrated on the application of sustainability in terms of heritage tourism. Some have also discussed the significance of sustainable heritage tourism in the context of economic livelihoods, sociocultural and environmental aspects. For example, Kim et al. (2007) noted that when developing tourism in heritage destinations (world heritage sites), the development project should incorporate the application of sustainability into its tourism strategies. Through analysis of the interviews it emerges that the practitioners should be educated about the sustainable tourism policy. A successful sustainable tourism policy should encourage private and public participation in the tourism industry. Landorf (2009) and Dinica (2009) have highlighted that stakeholder participation should be integrated into the implementation of sustainable tourism as tourism is connected with other businesses such as travel agents, the hotel trade and the banking industry. In other words, the success of a tourism business actually depends upon several industries, with which it is either directly or indirectly linked.

During field-based interviews a question arose: can the tourism industry in Kandy generate a positive economic scenario for the host community and investors? The answer to this question is that the tourism industry has created a favourable business environment

in recent years. In the aftermath of Civil War, year-on-year Kandy has received higher numbers of tourists. This increase has contributed positively to all stakeholders. Kandy as a tourist destination, however, has faced challenges in the implementation of sustainable heritage tourism such as, a lack of funding, and coordination between institutions involved in tourism in Kandy is minimal and insufficient at all levels.

Numerous examples from within the literature emphasize that sustainable tourism can be considered from three different aspects. For example, McKercher (1993) observes that sustainable tourism can be developed through maintaining equilibrium between economic and ecological factors as well as sociocultural factors. Similarly, Bramwell et al. (2000) argue that sustainable tourism is underpinned by three aspects: economic, sociocultural and environmental.

Butler (1999) and Wall (1996) argue that tourism has both positive and negative effects and its impact can change over time in tourism destinations. Whether its effects are discerned as positive or negative depends on its perceived value to the viewer or public. The impacts of tourism outcomes, according to Liu (2003) and Sharpley et al. (2014), deeply influence host communities.

Interviews confirmed that sustainable heritage tourism in Kandy has underpinned and driven sociocultural, sustainable economic livelihoods and environmental development. The following section concentrates on sustainable heritage tourism in the context of economic, livelihood and sociocultural aspects and environmental considerations.

7.3 Economic and Livelihood Benefits

Many interviewees deduced that the tourism industry can be seen as an important tool to contribute substantially to both the Kandyan and the national economies. The findings of

this thesis indicate that sustainable heritage tourism undoubtedly has positive effects on sustainable livelihoods. However a further question may arise of how the impacts of tourism can be measured? Tourism literature reveals that the effects of tourism development in a community are hard to evaluate in a quantitative manner. Referring to impact measurements in the tourism sector, Mitchell and Ashley (2010) argue that it is difficult for policy makers and practitioners to measure the economic contribution of the tourism sector to host communities; because of this holistic calculation systems are employed. This approach measures the effects of the tourism sector through summation of the contributions of sub-sectors of the industry (hotels, travel agents and restaurants). The ideology is more apposite given that, in Kandy, these services are used by both the public and tourists to satisfy their requirements and it is therefore not possible to adopt a separate evaluation system with which to examine the economic gains from the Kandyan tourism sectors. This is a problem not only for Kandy but also for tourism advocates throughout the world. The tourism literature recognizes that tourism and its impact on the sociocultural, economic and environmental scenario are interconnected and as a result difficult to measure separately. For example, Aref, Redzuan, and Gill (2009) argue that the influence of the sociocultural aspects of the tourism industry on the community is a problematic issue when measuring the impacts of tourism. Respondents indicated in interviews and questionnaires that by 2009, after the end of the Civil War, investment in the tourism sector received more attention from national and international investors because the Sri Lankan government opened up to foreign investment: foreign and investment policies were liberalized and this stimulated the tourism sector (figure 53).

Year	2010	2011	2012	2013	2014
Foreign Direct Investment (US\$ million)	5.6	215.6	117.3	67.9	68.4

Figure 49: Foreign direct investment in hotel and restaurants sector. Source: Board of investment of Sri Lanka.

Tourism-related effects can be investigated by studying the results of tourism operational activities (hospitality services, transport services), tourist activities and construction works. Sri Lankan-based researcher Chandralal (2010) indicates that the tourism industry is anticipated to promote the development of the economic prospects and livelihoods of the host community through the extension of employment opportunities and the spread of new technology. Sharpley et al. (2014) show that, in the case of Zanzibar, sustainability assists in enhancing life patterns, reduces poverty, increases social participation in decision-making processes, maintains effective environmental sustainability and enables careful management.

National and international entrepreneurs are continually encouraged to invest in the tourism industry by government, non-government and international organizations. As noted by Gunasena (2011), sustainable incomes earned by hoteliers and tour operators through sustainable tourism facilitated increased foreign-exchange earnings and led to reduction of the budget deficit. A notable study by Attanayake et al. (1983) has dealt with the common issues of the sociocultural and economic impacts of tourism. According to their study, employment opportunities have been generated, not only for hotel workers, tourist guides and bar staff but also, in a less obvious way, for associated workers such as drivers and, boat operators.

Interview feedback confirmed that backward linkages particularly the interrelationship between tourism businesses and the host community in Kandy, is another important contribution of the tourism industry. Tourism-related business operators buy items (agriculture supplies, handicrafts and other domestic products) from domestic suppliers to fulfill tourists' requirements; local manufacturers (inland suppliers) supply most of the raw materials to the tourism industry. An hotelier indicated that "if local products are used in the service delivery process, we can offer tourist products at lower price. Meanwhile, the income earning capacity of local manufactures and livelihoods of local people can be promoted". Similarly, Telfer and Wall (1996) indicate that backward linkages are used to reduce the cost of preparation of the tourists' meals and to expand market opportunities for domestic products. Many developing countries, particularly South Asian countries, import food products to meet the requirements of the tourists. This has created sociocultural and economic issues among the host community due to conservative community values. It was also revealed from the interviews that, in the case of Kandy, many international tourists like to eat Sri Lankan traditional food and beverages such as rice and curries, Kiri bath (milk rice), Kavum (oil cake) and coconut water. An industrialist pointed that "international tourists, particularly western countries travellers, are keen to have a Sri Lankan traditional meals with Sri Lankan species. Meanwhile, many South Asian travellers would be interested to have their own traditional food and beverage".

From the host communities' viewpoint, the opportunity for backwards linkages in the tourism industry offers positive economic and social benefits, creating high demand for domestic products, ensuring sustainable livelihoods and motivating the economic independence of the host community (see figure 54). The interconnections between

tourism businesses and domestic manufacturing generated some negative repercussions for consumers, both tourists and local community residents.

Concept	Indicators
Economic aspect and Livelihoods	Infrastructure development
	Economic diversification
	Improvement of the Backward linkage
	Employment opportunities
	Women empowerment and poverty alleviation
	Growth of foreign exchange earning
	The shadow of investment
Socio- cultural aspect	Socio-cultural Exchange
	Improving quality of life of the host community
	Building social harmony
	Upgrading the quality of life
	Enhancement of the host community's inter-cultural activities.
	Conservation of historical buildings and living cultural heritage
Environmental aspect	Preservation of the natural heritage
	Implementing zonal system
	Improving usefulness of recycle system
	Creating awareness of environment sustainability

Figure 50: Dimensions of sustainable heritage tourism in Kandy. Source: Field survey.

When the demand for raw materials increases supply prices rise leading to an uncertain business environment. Interview analysis confirms that during peak seasons and festival times, charges for rooms and food rise considerably due to excess demand. Although this situation has tended to adversely affect their lifestyle, it is evident that in Kandy backward linkages within the economy produce supplementary advantages to the host community livelihoods.

. In-country interviews confirmed that in the last three decades the tourism industry in Sri Lanka has contributed to macro and micro-economic development through increasing foreign-exchange earnings and thus contributing to the reduction of the deficit of the

balance of payments, increasing employment and promoting the hotel industry. In Sri Lanka the tourism industry contributes to improved national economic development by maintaining a positive balance of payment ratio and in some cases reducing a deficit in the balance of payments. Evidence for this comes from Twining-Ward and Butler's research on Samoa where they examined the contribution of sustainable tourism to national development. Their study recognized that sustainable tourism enables an optimization of the macro-economic benefits of improved balance of payments and the promotion of the economic outlook and livelihoods of the host community in Samoa (Twining-Ward & Butler, 2002).

In-country interviews confirmed that the tourism industry is one of the main sources to manage or reduce the deficit in the balance of payments through increasing foreign exchange earnings. A interviewee corroborated that “ the economic benefits of tourism are not only limited to foreign exchange earnings and employment generation. Tourism has contributed to the regional dispersion of modern commercial activities, thereby involving the semi urban and rural segments in the development process”. Undoubtedly, tourism has a linkage with many economic and sociocultural activities. This is in line with previous researcher Nepal (2000) articulated that the capacity of the socio-economic situation in Himalaya has been built through sustainable tourism development. As in other South Asian countries, until the early part of the twentieth century the tourism industry in Himalaya was not seen as a significant industry. In the present-day, it has developed through successive tourism development plans; these have ensured socio-economic benefits by creating employment, preserving cultural heritage and establishing resilience systems to cope with environmental vulnerability.

Fundamentally, the success of the tourism industry is dependent on linkages between multiple stakeholders. Network linkages within the tourism industry have increased the

earning capacity of hotels and other hospitality sectors (local and international transportation, restaurants and other tourism businesses) and help to form a reliable resilience system to handle vulnerability within the industry (Becken, 2013).

Many respondents indicated that the tourism industry alleviates poverty in remote areas as well as Kandy. Holden (2013, p. 1) articulates:

poverty is typically conceived as a negative state of being that threatens life and denies livelihood opportunities, a condition that people seek to evade and one for which there exists a moral imperative for the wealthier to help the poor to escape from.

Poverty remains a menace to host communities. As a result, poverty reduction has received more attention in developing countries which inter-governmental and private collaboration are more prevalent. Sri Lankan researcher Gunasena (2011) argues that macro-economic benefits are directly connected with the poverty reduction process and ensure sustainable livelihoods in the Sri Lankan coastal belt.

Small and medium-scale tourism businesses in Kandy contribute to poverty reduction. Many of these provide employment opportunities to host communities and purchase local products from domestic manufacturers for business purposes. This encourages businesses such as handicraft production and other heritage industries. Throughout field-visit interviews it was revealed that many tourism-related small and medium businesses, as well as large-scale businesses, are operated by Kandyan and Colombo-based entrepreneurs.

Some respondents corroborated the fact that although tourism entrepreneurs earned profits through the utilization of regional resources few were prepared to re-invest in Kandy. Some entrepreneurs invest only in sites located at coastal areas. The Board of Investment of Sri Lanka has mentioned in its annual report that over the last three years local and foreign industrialists have invested in the West, South, and North coastal railway lines (Research and Policy Advocacy Department, 2015). Further, respondent from the Board of Investment of Sri Lanka confirmed that “in the coastal belt, investment to the tourism sectors is grown up. Major part of investment is made by domestic and international private bodies. Further, Sri Lanka Tourism Development Authority also pays more attention to bring huge amount of investment to coastal area”. Really, the main objective of Sri Lankan tourism development strategy is that “to be the world’s finest island for diverse, authentic and memorable experiences” (Sri Lanka Tourism Development Authority, 2016 p.11).

This type of business environment caused instability in the Kandyan labour market with field-based stakeholder interviews confirming that presently people are employed in low-quality seasonal work and receive lower incomes compared to workers in other areas of the country. This is because, in upcountry sites, including Kandy, South Indian immigrant labourers are living on or below the poverty line (Aslam & Awang; Aslam & Awang, 2015) and as such they have little choice but to accept the low wages being offered; the seasonal nature of the industry also affects the available employment. Employers exploit the workers’ vulnerable situation to increase profits through lower costs of labour.

Over the last few decades a large amount of attention has been given to integrating tourism and sustainable livelihoods in developing countries. Sustainable livelihood refers to the provision of adequate living standards and is a core concept of rural development,

which helps to reduce poverty. Tao et al. (2009) propose that a sustainable livelihood consists of five types of capital: human, natural, financial, social and physical.

Most interviewees agreed that for Kandy tourism is a source of development and economic growth as well as a provider of direct and indirect employment. An interviewee emphasised that “the creation of indirect employment is much higher than the direct employment opportunities due to the spillover effects on the economy. Indirect income has also been higher than direct income”. The multiplier effect is a reason for that indirect income has also been higher than direct income. Benefits such as these generate a sustainable livelihood system that can manage future changes and pressures. Further, interviewees commented that through tourism development, market opportunities for handicraft are created. International tourists pay more interest to purchase aesthetic works such statues, painting and art. Tourism impacts on present-day livelihoods of the Kandyan community, particularly artists. Livelihood development in Kandy is widely associated with Kandyan customs, traditions and cultural heritage. Daskon et al. (2010, p. 504) confirm that skills and customs are closely linked to the sustainable livelihoods of the host community. Moreover, the hosts are intimately involved with their customs and their family relations. In Sri Lanka, family work is assigned on the basis of social class (the caste system) although the younger generations have not adopted this social classification with the same precision as their elders. Approximately 20 percent of host community citizens are involved in heritage industries such as tea production, batik, mask making, art, Kandyan dance, fabric and woodwork.

Most respondents in this research cited two important issues. First, tourism is considered a major vehicle with which to revitalize Sri Lanka’s economic and sociocultural status following the Civil War and, secondly, tourism contributes significantly to the reduction of poverty in both rural and urban areas of Kandy by encouraging the development of

other sectors (agriculture, fisheries, and transport) and promoting auxiliary services. Interviews with tourism policy makers emphasized that the Department of Culture, Tourism, Trade and Commerce strongly involved to offering basic amenities (sanitary, water supply, electricity, road development and road map) in all tourist destinations and public places (the railway station and the bus station) and also provides skill development training to tourist guides who is selected from host community.

In Kandy, tourism and heritage industries provide an empowerment opportunity for women – in the heritage industry and tourism-related service organizations, more than 60 percent of employees are women – thus tourism can increase their earning capacity. According to the 2002 Household Income and Expenditure Survey (HIES), 25 percent of people in Kandy were living below the poverty line of real capita consumption expenditure under Rs.3, 624 per month. In succeeding years, poverty continuously declined and reached 6.2 percent in the 2012/2013 period (Department of Census and Statistics, 2013, p. 5). In addition, in 1991 the unemployment rate was 31.5 percent of the total employment population while in 2013 it was 4.7 percent (Department of Census and Statistics, 2013). The tourism industry is a source of both domestic and international earnings. In Kandy, the Sri Lankan government has deployed policies that emphasize infrastructure development, which attracts potential international investors.

Figure 55 illustrates the different contributions of sustainable heritage tourism to the economy and livelihoods of the host community.

Historically, three main agriculture crops dominated Sri Lankan exports: tea, rubber, and coconuts. As the prices of these products are subject to unexpected fluctuations resulting from the supply and demand in the world market, Sri Lanka was presented with a foreign exchange issue that consequently stimulated it to focus on promotion of the garment

sectors. Further, in 1977, a liberalization policy was initiated which resulted in many changes occurring within the investment climate. With this landmark in the Sri Lankan economy, service sectors became larger contributors to the gross domestic product. The GDP consists of three divisions: the agricultural, industrial and services sectors (Central Bank of Sri Lanka, 1998, 2013). The contribution of the Kandyan economy is crucial to national economic performance. This economy is largely driven by heritage tourism because of the many profitable heritage industries located in Kandy.

Throughout field-visit interviews, the development and empowerment of women has been recognized as a significant benefit from the growth of the tourism industry. In Kandy and its surrounding areas, women are engaged in tourism businesses – running cottage restaurants, working in hotels and travel agencies, serving as tour guides – and also partake in the heritage industry – creating handicrafts, producing Batik and working in the tea industry. In hotels and travel agencies, well-skilled and trained women serve as receptionists and telephone operators providing warm hospitality services to tourists.

In the handicraft industries, many women, particularly widows, create aesthetically pleasing items. Most of them have a small workshop in their home but some are also employed at other places of work. The incomes that the women earn are used to manage their day-to-day expenditures such as medical, educational, clothing and household expenses. They approach Kandyan art associations and hotels to find opportunities to market their products.

7.4 Sociocultural Benefits

By investigating social sustainability in Kandy, this section has considered the impact of sustainable heritage tourism upon social issues and the social well-being of the host community. Through interviews and questionnaire surveys the following issues are

identified in the interrelationship between sustainable heritage tourism and sociocultural sustainability.

Interviewees confirmed that while older generations in Kandy avoided tourism development activities in the belief that the tourism industry creates social problems, the younger generation is keen to engage in the tourism business. As Guruge (2009) believes, tourism has produced negative inter-generational impacts on host communities as young people have increasingly embraced sustainable heritage tourism. For example members of the Sri Lankan younger generation are adopting western clothes, food habits, hair styles and other social practices (Pfaffenberger, 1983).

Ritchie and Zins (1978, p. 257) indicated that culture is one of the more notable factors that attract tourists to a tourist destination. Local traditions, gastronomy, language, practices, art, sculpture, music and festivals are pivotal in providing a memorable experience for them. The tourism industry in Sri Lanka has been facilitated to make structural changes in the Gross Domestic Product (Tisdell & Bandara, 2004). In some cases, tourism can produce negative impacts on regional development. For example, traditional agriculture and fisheries have been affected in the southern part of Sri Lanka; the opportunity cost is higher relative to the returns from them in terms of advantage for the local community (Chandralal, 2010). McElroy and De Albuquerque (1986) pointed out that one of the significant effects of sociocultural aspects of the tourism industry is known as the demonstration effect. It can be seen in developing countries that host communities have adopted the behaviour of international tourists through observation of tourist behaviour. This is an important cause in the creation of a demonstration effect. Figures 54 and 55 illustrate different types of social and cultural benefits of the establishment of the tourism industry in Kandy. Further, sustainable heritage tourism

facilitates the fostering of social and cultural understanding among the host community people and tourists.

For many years, the tourist focus has been upon tangible and intangible Kandyan cultural heritage. Often international tourists have contributed to the maintenance of these and the associated social values by popularizing them in their home countries. International tourists explore traditions to gain different experiences – interviewees from the hotel industry and heritage-food producers revealed that international tourists often consume traditional food and drinks, wear traditional costumes, observe everyday cultural life and practice of the host community. Tourists also like to participate in traditional religious and cultural events and to stay in heritage hotels and restaurants. In urban areas, as international tourists create a higher demand for traditional foods than domestic tourists do they are targeted by local food suppliers. This active participation of the tourists indicates a healthy economic and sociocultural relationship between tourist arrivals and sustainable development. Fisher (2004) reported that some countries import consumer goods for sale to international tourists. Imported goods have created impulse-buying behaviours within the host community within the constraints their buying capacity.

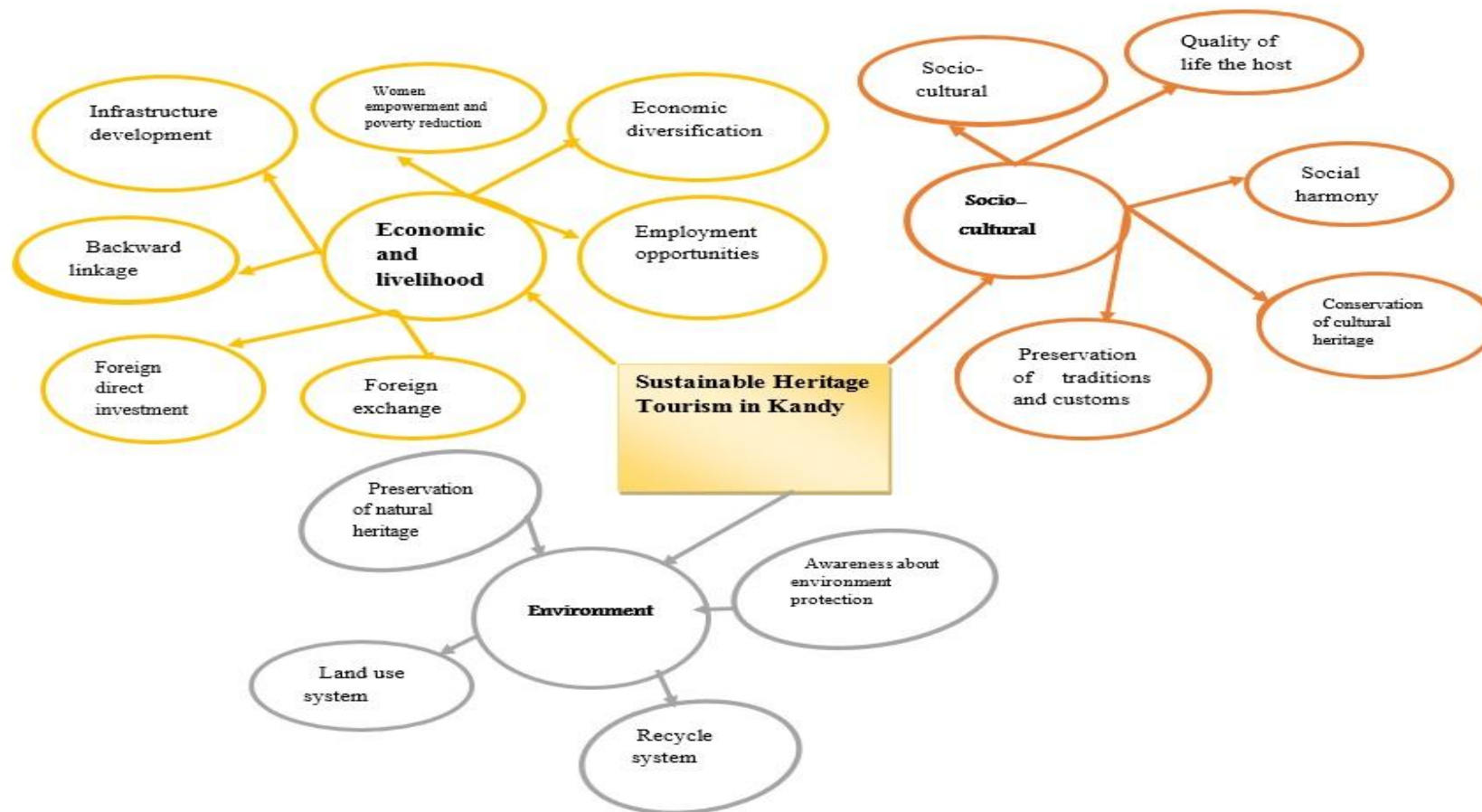


Figure 55: Sustainable heritage tourism factors in Kandy. Source: Field survey.

The demonstration effect does not occur in all situations because the local community makes rational decisions about the suitability of the tourists' habits to be adopted. However, tourism developers should contemplate "whether local people are imitating tourists" consumption and behaviour patterns (correctly or incorrectly) or whether local people are observing different behaviour patterns and adapting them to local conditions and culture", (Fisher, 2004, p. 433). Mason and Mowforth (1996) indicates that some traditional cultural events in developing countries have been performed as special, authentic functions and used to attract tourists. In other words, intangible functions such as festivals have been treated as promotional strategies; evidence of this is the tourism operators' promotion of the Kandy Perahara.

Throughout the interviews, the policy-makers revealed that some historical destinations have received large annual amounts of money. For example, the Second World War Cemetery and the British Garrison Cemetery annually receive funds from the Commonwealth War Graves Commission and the British government respectively (Karunaratna, 1999).

One interviewee argued that the government has supported conservation of Sinhalese and Buddhist religious monuments. However, the colonial era buildings and other minority religious destinations, weren't included in conservation projects. Mandawala (2007) pointed out that all types of destinations should be included in conservation projects without racial and religious discrimination. The growing demand for exploring the colonial architecture landscape is a valid reason for new preservation schemes. Recently the Kandyan World Heritage Committee and the CCF have started to implement

conservation plans to safeguard minority community buildings such churches and Hindu religious places.

Many respondents spontaneously confirmed that tourism makes possible mutual understanding about culture and behavior between foreigners and the host community, even though, as some interviewees argued, sometimes these interconnections could create social issues. Many members of the younger generation have ambitions to travel abroad and to get permanent residence in developed countries (Australia, USA, England and other European countries) so they initiate social interaction with international tourists. However, language is a major barrier in the attempt to build mutual understanding between the host community and tourists. Guruge (2009) indicated two important issues concerning the social interaction between tourists and the host community: language and sociocultural restrictions have resulted in misunderstanding and misinterpretation, and there is a lack of time to socialize as tourists usually come with a limited time schedule. Sri Lankan-based researcher Chandralal (2010) asserts that the Sri Lankan people have provided a world standard in hospitality services to tourists and are eager to socialize with foreigners – a situation that on some occasions has negatively impacted on the sociocultural norms of Sri Lanka. On the other hand, tourism literature has recognized that tourism in Sri Lanka is influential in protecting and instigating sociocultural connections between tourists and the host community through promotion of the home-stay system (Gunasena, 2011; Guruge, 2009; Robinson et al., 2008).

Interview data confirmed that some tourism development projects in Kandy caused sociocultural dilemmas and have been dropped. Kenyan-based researchers Akama and Kieti (2007) believed that in the absence of a proper sustainable tourism plan, economic factors (obtaining employment opportunity and reducing poverty) and sociocultural benefits cannot be localized or regionalized in developing countries.

Garrod et al. (2000), Buckley (2012) and Choi et al. (2005) explain that the unplanned sustainable tourism practices and deprivation of environmental and cultural plan in tourism development may be a cause of tourism related negative sociocultural issues.

Interviews with artists suggest that Kandyan intangible heritage (dance, handicrafts and other heritage industries) can be revitalized; the rapid growth of the tourism industry has led to an increased demand for these products, which mostly depend on tourist involvement for their survival. Simpson (1993) noted that Kandyan dance, music, fine arts and the craft industry were resuscitated by the growth of the tourism business. In addition, through field-visit-based interviews, it observed that the number of batik, handicraft and mask shops has increased in Kandy and surrounding areas. Interviewees confirmed that local government and non-government organizations are committed to the enhancement of the heritage industry because, through these heritage products, the Sri Lankan aesthetic sense can be shown throughout the world. A CCF project manager confirmed this strategy observing that “[w]e engage to preserve the cultural heritage industry and also motivate to enhance cultural heritage in Central Province”.

Some respondents affirmed that unplanned sustainable tourism has generated social problems – crime, begging, prostitution and child labour – throughout Sri Lanka. This is evident at Lake Kandy, where vagrants and beggars sit and solicit money from passers-by. My conversations with these beggars revealed that they target those who catch their eye and ask for money and meals. The majority of domestic tourist pilgrims donate meals, money and clothes to them and some charity organizations have committed to providing them with rehabilitation.

Sri Lankan scholars have identified negative social issues associated with increased tourist activity; Ratnapala (1999) noted that in the South Coast Tourist Region (Koggala,

Hikkaduwa and Bentota), these traditional fishing areas have been adversely impacted due to the lack of sustainable tourism development planning and the failure to integrate tourists within the host community and its activities. Immoral sexual behavior, for example, where tourists in home-stays have attempted to have relations with their hosts, has offended conservative communities. In Sri Lanka, prostitution is prohibited. Researcher Guruge (2009) indicates that the South Coast tourist regions, which attract low-spending tourists, have more social problems than regions that appeal to more affluent travellers.

Gurege's study revealed another important social problem: increasing land prices due to excessive and unsystematic tourism developments. The field-visit-based interviews revealed that the government and other interested groups have taken action to counteract these social issues. For example, a tourist police station providing twenty-four hour service was established in Kandy and recently, in Colombo, police arrested foreign prostitutes and took legal action against them (Anver 2016).

7.5 Environmental Benefits

Interviewees from all stakeholder cohorts put forward their ideas regarding the way in which sustainable heritage tourism impacted on the environment in Kandy. These impacts are a result of many interrelated activities. All tourism activities depend on a supply of high quality resources (natural, human and cultural-heritage), so environmental protection has received attention from the government and the tourism practitioners. Numerous examples within the literature illustrate the interest in governance in tourism and other social sciences. Academics and international organizations have conceptualized and used the term environment in different ways; for example, Aref et al. (2009) point out that environment consists of natural and human characteristics and comprises natural scenery

such as mountains, waterfalls and shorelines. Environmental sustainability should therefore be established by incorporating an effective environmental preservation plan into any proposed tourism development project. Swarbrooke (1999) argues that the environment is made up of five interconnected elements: the natural environment, the built environment, the farmed environment, natural resources and wildlife. Haulot's study maintains that tourism stakeholders' activities are closely connected with the environment and observes that unsympathetic constructions have led to environmental pollution and unsustainability throughout the world (Haulot, 1985).

Interviewees confirmed that the government, non-government and government organizations and other stakeholders recognize the importance of the environment. This finding is similar to that of other researchers' notions regarding the environment (Jolliffe et al., 2009; Sharpley et al., 2014; Swarbrooke, 1999; Twining-Ward et al., 2002). The environment authority is implementing many preservation policies within the city of Kandy, with the collaboration of the Urban Development Authority. As discussed earlier, Kandy is divided being into fourteen zones each with different rules and regulations; those involved in construction in Kandy are required to comply with those rules and regulations applicable to their project. The municipal government and urban governments are very keen to preserve the environment; examples of this attitude are garbage bins attached at regular intervals on roadsides and the daily sweeping of city streets. In the rural areas of Kandy, the garbage system is not fully implemented; although garbage bins have been placed at important junctions and in front of famous sales outlets, some of these are in need of repair. Tourists and local inhabitants frequently dispose of their litter on the roadside although, unlike some local tourists, many western tourists carry rubbish with them until they find a nearby garbage bin. Indicating the tourism organizations' efforts to acclimatize the tourism business operators to the environment protection rules

and regulations. Attanayake et al. (1983) recognized that natural resources and cultural heritage destinations have been destroyed by the host community and replaced with new or modernized hotels and restaurants. In Kandy, these sorts of the ventures have not met the host communities' expectations due to the continuously increasing demand pressures for heritage hotels and restaurants, Aslam et al. (2015). The interviews also established that government tourism related organizations (SLTDA, SLCB) implemented sustainable-environment plans to create peaceful family-friendly establishments and also undertook monitoring of tourism operators to ensure that they followed the prescribed recommendations.

Local governments and municipalities are keen to bring the proprietors of tourism businesses within the systematic environmental conservation system. Mackee, Obbard, and Briffett (2001) points out that the Sri Lankan government has taken the necessary action to preserve natural as well as cultural heritage in collaboration with private and public entities. Tosun (2001) and Sharpley et al. (2014) suggested that sustainable tourism is a powerful mechanism to protect local communities and their business activities; in the best-case scenario, it also contributes to baseline improvements, social development and environmental protection in developing countries. Throughout the tourism literature, environmental concern is a key to sustainable tourism development. The term sustainability, first used in environmental studies, now penetrates into other fields of research and enquiry. Many tourism-related studies, in the context of sustainability, give more weight to environmental protection than economic, social and cultural factors (Faulkner, 2001; Tosun, 2001).

Sri Lankan-based researchers Gunasena (2011) and Guruge (2009) argue that over the last three decades, unplanned tourism development was a major cause of damage to the scenic coastal environment. Swarbrooke (1999) notes that, urban areas of developing countries

can be built up in a more systematic way than rural areas, because the city-dwellers are well- informed about the rules and regulations related to environmental protection and also have greater knowledge of national and regional governments' administrative systems aimed at achieving the goal of sustainable tourism through effectively organized structures and infrastructure. A large number of the respondents commented on Kandy's environmental robustness, its effective health service, the development of its traffic system and its urban development plan. Systems such as these assist in the recovery from change without a loss of capacity.

An interviewee indicated that “the Kandy Municipal Council implements its environment plan to maintain environmental sustainability and the Central Province Environmental Authority will not approve development projects without a proper environmental protection plan”. Today investors pay attention to environmental sustainability. The provincial government (Central Province) has established a common fund to deal with future disturbances that may occur incorporating an ecological resilience system which manages environmental uncertainties and risks.

Many educational tourists spend time in the Peradeniya Botanical Gardens, within which, a well-equipped laboratory is located, to conduct botanical studies. Increased funding to protect natural resources has resulted from such activities. There is a high volume of visits to the garden and sometimes visitors violate local by-laws by picking plants and flowers from the displays, creating negative environmental issues. Interestingly, Brandnock, Roma, and Peter (2001) related in their guide book, *Sri Lanka Handbook*, that garden maintenance officers seemed more interested in having their photos taken with tourists than carrying out their work.

At another popular destination, Udawattakelle bird sanctuary, the rapid growth of visits has meant, unfortunately, that the birds and animals are constantly disturbed by tourist traffic. Interviews also confirmed that the government pollution-control regulations, which tourism practitioners can adapt in appropriate ways, are a feasible means of implementing behavioural change. Through perusal of the interviews, it can be perceived that hoteliers and other stakeholders emphasize the need for a research institute for sustainable development, which would provide training for tourism stakeholders and managerial personnel engaged in environmental protection activities in Kandy. Although the tourism industry creates awareness about the environment, either directly or indirectly, the quality of this information cannot be ensured. Finally, many international non-government organizations (UNHCR and UNDP) pay attention to maintenance of the environmental sustainability in Kandy.

7.5 Conclusion

This chapter addressed the extent to which sustainable heritage tourism contributes to economic livelihoods as well as social and cultural development in Kandy. According to the above discussion it can be concluded that in Kandy systems are in place to manage sustainability of the tourism sector, but that this situation needs to be continuously monitored and developed. Sustainable heritage tourism makes a vital contribution to the economy and livelihoods of host communities through infrastructure development, economic diversification and employment opportunities. As well, sustainable heritage tourism enhances sociocultural and environmental sustainability. The following chapter interrogates tourism governance through the investigation of domain knowledge.

Chapter Eight

Tourism Governance

Management expects their stakeholders to be understanding of governance model for sustainable tourism in destinations. Through this ways, benefits of sustainable tourism can be optimized and stakeholder can be committed in wide range of tourism development activities (Bramwell, 2011).

8.1 Introduction

As the Bramwell quote above suggests, community engagement and voices are crucial for effective tourism governance. The research findings discussed in this chapter come from interviews and open-ended questionnaires undertaken during fieldwork. Additional complementary information is derived from analysis of cultural heritage and tourism-related policy documents. The empirical findings comprise information gathered from stakeholders belonging to distinct spheres of influence and interests.

The chapter is structured as follows: section 8.2 examines empirical relationship between tourism governance and sustainable heritage tourism. Section 8.3 discusses tourism policy, planning and governance with the evidence of the empirical findings. Section 8.4 investigates community participation in the tourism industry. Section 8.5 examines the collaboration and coordination of tourism governance and sustainable heritage tourism. Section 8.6 deliberates on the political, economic and religious factors in tourism governance with the evidence of the empirical findings and section 8.7 concludes this chapter.

8.2 Tourism Governance and Sustainable Heritage Tourism in Kandy

Throughout field-based interviews and open-ended questionnaires, the ongoing argument emphasizes the linkages between tourism governance and sustainable heritage tourism in Kandy with many respondents recognizing the significant role of good governance in sustainable heritage tourism and destination management. As pointed out earlier, tourism administration in Kandy is liberalized and incorporates many national as well as regional level government and private organizations. This situation is significant in the development and achievement of the goals of sustainable heritage tourism. But many interviewees confirmed that tourism management is liberalized. This means that effective tourism administration can be advanced by increasing individual participation. In the context of tourism management, liberalized has been viewed as freedom and skill within an organized administrative system (Hall, 2016). Currently there is no systematic governance model in place to manage Kandy as a tourist destination. Some interviewees confirmed that the tourism administration is influenced by many international and external factors, namely political, economic and religious policies. It was proposed that collective responsibility and decentralized authority should be expanded in tourism governance as well in heritage destination management, which resulted in private-sector ownership of many heritage sites, cultural buildings and monuments in Kandy. The private sector should therefore be considered when developing a tourism governance model and sustainable tourism plans. Some respondents indicated that the central and local governments fail to define the power and responsibilities of the contributors.

The interviews and open-ended questionnaire surveys identify that the present tourism administrative model is characterized by a lack of power delegation. Skilled and trained employees are lacking in the current management systems. There is also limited

coordination among government organizations; many respondents from government organizations confirmed that they have legally binding agreements with the SLTDA to coordinate the tourism activities but these are yet to be activated.

Although respondents believed that the existing tourism governance somewhat facilitated the achievement of the goals of sustainable heritage tourism, they also recognized the need for an organized governance model, which would incorporate a collaborative approach, in order to achieve the desired targets within the tourism industry. Many researchers within the tourism literature have discussed the necessity for a governance model. Wan (2013) notes that governance is a powerful tool to accomplish the benefits of sustainable tourism, using it as an illustration the case of China, where internal policies and the political atmosphere have strongly influenced tourism governance. Adu-Ampong (2014) emphasises the significance of neoliberalised governance for tourism and revealed that transparency and flexibility are desirable features. Mosedale (2016) pointed that the concept of neoliberalism is a strategic approach to reduce government involvement in order to expand economic benefits. Neoliberal governance models can reduce state involvement and increase private participation in order to foster further tourism development.

United Kingdom based researchers, Fyall et al. (1998), mention that although the host community should have the responsibility to create standard procedures to protect its cultural heritage, a result of this would probably be that the future preservation of cultural heritage programmes would encounter interferences in terms of political and ethnic discrimination. Briassoulis (2002, p. 21) endorses the proposition that every member of the society should have a collective responsibility to preserve man-made and natural cultural heritage landscapes with the responsibility and obligation to hand over valuable cultural heritage to future generations.

Interviews with policy-makers at a ministerial level confirmed that the Sri Lankan government has legalized and formalized a governance system at both national and regional levels that incorporates a decentralized decision-making process with authority delegated to a management hierarchy of tourism organizations.

In interview after interview, it was stressed that tourism governance is a basic requirement to achieve the goals of sustainable heritage tourism in Kandy. Previous research within sustainable tourism and tourism governance literature has discussed the crucial relationship between governance and sustainable tourism from the perspective of developing and developed countries. For example, Dutch based researcher Dinica recognizes the relationship between governance and sustainable tourism development; his study stresses the essential requirement of stakeholder participation in governance and sustainable tourism development (Dinica, 2006, p. 248). Many stakeholders, with different capacities, have a responsibility to contribute to sustainable tourism development. Commonly, the economic and social-development policies of countries influence their attitude to sustainable tourism development. Dinica (2009) also asserts that a governance model is an effective tool in achieving sustainable tourism development. It follows from the above discussion that governance should incorporate new liberalization and decentralization policies. These kinds of governance structures are central to achieving sustainable tourism outcomes.

8.3 Tourism Policy, Planning and Regulation

A number of scholars have discussed the association of tourism governance and sustainable tourism: Alipour (2011) note that in the case of North Cyprus, the government has taken a practical approach toward facilitating stakeholder's involvement in sustainable tourism development and Bramwell (2011) points out that to achieve

successful sustainable tourism at tourism destinations the governance model should include participation of multiple stakeholders.

“Governance is the exercise of political, economic and administrative authority to manage a society’s affairs” (Dixon et al., 2003, p. 101) and is a legally binding management process. It consists of different participants with a variety of capabilities. Many respondents understood that tourism governance is a management tool used to strategically handle tourism industry-related subjects through the effective implementation of tourism planning, controlling and monitoring processes. Governability refers to the capacity of governance to perform and as Kooiman (2008, p. 173) points out, governability of the governance process is frequently changing depending on external and internal factors. Interviews with multiple stakeholders implied that tourism governance in Kandy is associated with the following issues: tourism policy; planning; regulation; collaboration and coordination; monitoring and controlling; politics; civil society and cultural; and economic considerations. This is in agreement with Kooiman’s findings. In previous studies Hall (2011a) pointed out that tourism policy, planning and regulation are important factors in determining the efficacy of governance. While Bramwell et al. (2011) support this in their study, indicating that collaboration, coordination, tourism planning and policy must be considered as key determinants of the capacity of governance to oversee the tourist destination management process.

In many developing countries, tourism policies are driven by economic and political priorities. In the case of Sri Lanka, field-visit interviews confirmed that political situation is a main factors to determine the features and contents of tourism policy. Meanwhile, policy makers pay attention to draft policies for sustainable tourism in the absence of political interference. The interview with policy makers confirmed that, effective sustainable tourism policy should be linked with different organization who involve in

tourism and regional development. Within the tourism literature, Dodds and Butler (2010, p. 44) indicate that, “policies for sustainable tourism require close coordination with other sectors including taxation, transportation, housing, social development, environmental conservation and protection and resource management”.

Field-based interviews confirmed that tourism planning and policy in Kandy is connected with Sri Lankan economic and political issues, with most respondents suggesting that, in terms of tourism policy and planning, there has been a lack of consideration of regional economic policies and situations. In general, the Kandyan economy is agricultural, based on products including tea, rubber and cocoa cultivated in Kandy and its surrounding areas. Therefore many respondents were expecting that, importantly, tourism policy and planning should be taken into account with regional economic sectors. In fact, the aim of sustainable tourism can only be achieved if it is considered within a regional, national and international political and economic situations.

Tourism policy and planning in Kandy are characterized by a lack of sustainable tourism development ideologies, poorly defined goals and limited concern about community development. Three different master-plans have been implemented since the mid twentieth century but the first two of these, (1967 – 1976 and 1992 – 2001) did not incorporate sustainable tourism plans. In previous studies, some scholars have drawn attention to the above mentioned issues: Guruge (2009) contends that the first master-plans concentrated on scatter development, with six destinations included in the scheme, but did not incorporate sustainable tourism policy. Bandara (2001) mentions that unsatisfactory planning of tourism development is a key issue in the failure to achieve goals, as is neglecting to consider future development options. Similar situations can be found in other developing countries and small island states (Sharpley et al., 2014; Tosun, 2001).

The five-year tourism marketing strategy plans of the 2011 – 2016 period took sustainable tourism into consideration. Sri Lanka's first sustainable tourism development project, funded by the World Bank (USD 18 Million), was drafted in 2008 and approved in 2010. It comprises three different components: institutional development – national and regional level tourism organizations have been developed through provision of an efficiency and skill development programme for civil servants; an effective distribution system has been created through developing and promoting small-medium businesses and, in the eastern part of Sri Lanka, tourism related infrastructure has been set up (Sri Lanka Tourism Promotion Bureau, 2011a, p. 11).

Many international organizations and governments have spent large amounts of money to develop tourism as well as other industries. From the perspective of many policy-makers, the national tourism policy has been more interested in general tourism promotion than sustainable tourism and has focused on the international tourists with high-spending capacity. Further, there is a lack of a sequential relationship between previous and current tourism policies.

The new Tourism Act (Act No. 38 of 2005) welcomed private and public participation in tourism planning, governance and destination management. As well, the Act permitted central tourism-related administrative links with other government organizations (the Central Cultural Fund and the Department of Archaeology) and non-government organizations (the Sri Lanka Association of Inbound Tour Operators, the Chamber of Tourism Industry and the Association of Small and Medium Enterprise). Recent tourism governance literature has discussed characteristics of governance and its evaluation. Peters (2000) and Adu-Ampong (2014) point out that governance can be viewed as traditional governance and neo governance. The former governance model was characterized by lack of power attribution and by centralized decision making. The more

recent model values the decentralization of power (Hall, 2011a; Hall, 2008), private and public collaboration, institutional coordination (Bramwell, 2011; Ladkin et al., 2002), stakeholder participation in tourism policy and planning, and governance (Dredge et al., 2007; March & Wilkinson, 2009). In fact, features of the Tourism Act (No. 38 of 2005) are in agreement with the characteristics of new governance argued for by the above tourism researchers.

In addition, the tourism legislative framework put forward many positive legal opportunities to enhance the tourism industry by requiring widespread involvement of stakeholder participation. The Act has increased institutional capacity by involving four new organizations namely: the Sri Lanka Tourism Development Authority (SLTDA); the Sri Lanka Convention Bureau (SLCB); the Sri Lanka Tourism Promotion Bureau (SLTPB); and the Sri Lanka Institute Tourism and Hotel Management (SLITHM). In addition to the above four organizations this legislation has led to appointment of members to the Tourism Advisory Committee (TAC) consisting of the Chairman of the SLTDA, the SLTP, the SLITHM and the chief executive officer of the National Carrier of Sri Lanka. According to tourism act, the Minister of Tourism or subject minister has the power to appoint the chairman of the four organizations and the TAC. Interviews with civil servants and members of these organizations concurred that this appointment system has led to political interference in tourism administration and throughout the tourism industry. Tosun (2001) points out that in developing countries, the politician (subject minister) plays a vital role in the administrative structure; in Turkey, the Ministry of Culture and Tourism has ultimate responsibility for setting up and implementing tourism-related plans, policies and regulations.

Samaranayake (2012) indicates in his book *"Lifetime in Tourism"* that there are some weaknesses connected with the Tourism Act 38, 2005. There are thirty-five board

members who are remunerated for board participation, which has to lead to increased administrative costs and delays in effective decision making. Moreover, the secretary of the ministry is one of the boards of members. Within the Sri Lankan political and administrative system, the secretary of the ministry has control of all institutions that come under the particular ministry (Oberst, 1986; Samaratunge & Bennington, 2002) and has more authority than the chairman of the four institutions and the tourism advisory committee. This situation raises the question of how the board of management can produce effective outputs under this complicated administrative structure. Even so, the Act offers many opportunities to develop the tourism industry through welcoming private and public participation in tourism management as well as creating specialist organizations to develop the industry.

The tourist development fund was established in accordance with the finance Act No. 25 of 2003 with funds collected through Tourism Development Levy (TDL) of 1 percent on incomes from issuing licenses, rental income from properties of the SLTDA, and an embarkation levy (Parliament of the Democratic Socialist Republic of Sri Lanka, 2003). The fund is intended to be used for development and promotional campaigns. Interviews conducted with hoteliers revealed that, in terms of tourism-related businesses, the Sri Lankan tax system is a burden and some interviewees indicated that the revenue from it is not used in a proper way. Previous Sri Lankan-based research by Guruge (2009, p. 103) points out that during the 1980s the turnover tax imposed on the tourist hotels was 10 percent of their gross earnings and that payment of this tax was considered a punitive impost.

The national tourism organization has total responsibility for the tourism policy and planning of the entire country but lacks regional consideration, a finding similar to that of previous studies in other developing countries. For example, Ladkin et al. (2002)₂ pointed

out that tourism planning and policy designed at a national level mainly focused on national level development, concentrating on a range of cultural heritage and natural properties in all parts of the countries. Provincial and local-level tourism policy in Kandy has been drafted based on the resources available to the host community and is underpinned with sociocultural development and Kandyan heritage. Many respondents corroborated that tourism has been considered an engine in terms of economic, social and cultural development in Kandy through implementation of appropriate localized sustainable tourism policies and planning, combined with effective and efficient environmental rules and regulations. Further, the Urban Development Authority and the municipal government of Kandy rigorously exercise the laws and closely monitor all environmental activities. In 2010, the President of Sri Lanka launched the Sri Lankan development policy framework (the Mahinda Chinthana). Under the Mahinda Chinthana, the SLTDA has introduced a five-year tourism development strategy (2011 – 16) in Kandy, which provides advantages to hoteliers as well as the local community. For example the commercial banks provide loans for development at an interest rate of eight percent and infrastructure, such as telecommunications and roads, is developed in collaboration with international countries.

8.4 Community Participation in Tourism Industry

Comprehensive, extensive community participation is the backbone of a successful tourism industry in both developing and developed countries. It is essential that the host community in Kandy has an incentive to play a role in and promote tourism development. The Kandyan Art Association is a good example of how community groups can bridge the gaps left by government and private sector in the achievement of established tourism goals. Through its efforts, tourism industry expresses the cultural authenticity and artistic

traditions to the world. Community engagement in tourism is a vital tool for a successful sustainable heritage tourism agenda so community participation in sustainable tourism, heritage tourism and heritage destination management has been encouraged by many researchers and international organizations. For example, Lenik (2013), in the context of heritage tourism, points out that community participation is more essential to heritage tourism than it is to mass tourism. In addition, Byrd et al. (2009) propose that the support of stakeholders is one of the main factors in the successful implementation of sustainable tourism, community-based tourism and destination management. This is confirmed by a field-work interview conducted with a civil servant from the Department of Trade, Commerce and Tourism who observed that “in order to achieve the objectives of tourism development, the host community participation is a necessity in tourism management in Kandy. However in the present day it is practically restricted”.

In the case of Kandy, community participation has many potential benefits including that tourism policy-makers have immediate access to the opinions of the community regarding tourism matters and know that these opinions are the result of their commitment. In the context of tourism, community involvement plays a dual role: when tourists visit and observe the customs, traditions and behaviour of the host community, the community itself can be seen as a tourist product. As well, in some cases, members of the community become service providers as, for example, they provide hospitality services, act as tourist guides and staff tourist agencies. Haywood (1988, p. 106) has articulated that, “the host community is the destination which individual, business and government goals become the tangible products and images of industry. A destination community provides the community assets”.

When stated this way, the range of community activities is considered a tourist destination. Further, local residents have been focused upon as part of the tourist-

attraction product. While the multicultural and linguistically diverse elements of the community in Kandy are apparent, social stratification can still be observed. This social division has produced complex and complicated situations in the context of tourism-related decision-making. Among the more religiously-oriented and conservative-thinking parts of the host community, women and low-caste minorities (Tamil, Muslim and Tamil Christian) have a distinctive lack of power and thus a reduced ability to participate in tourism management. Undoubtedly, community participation represents a chance to incorporate greater amount public energy into the sustainable heritage tourism development process. This in turn leads to an accelerated rate of development and also to an increase in the responsibility and accountability of the public. Graci (2013) and Briassoulis (2002, p. 21) suggest that every member of a society has a collective responsibility to preserve both man-made and natural heritage, to make valuable connections with the past and present generations and to preserve this connection for the future.

Further, interviewees suggested that as the tourism sector cannot be developed throughout the island without community participation, the host community should be encouraged to become actively involved through the introduction of localized policies and planning, implementation of community-based tourism development, provision of professional skills-training and greater awareness regarding sustainable tourism. In addition, one of the policy makers in an interview indicates, local people can make appropriate decisions about their future, may come from those with a vested interest in a development plan". Hall (2008) highlighted that in order to preserve the cultural heritage properties and to meet the main objective of sustainable tourism, the increasing role of community participation in tourism planning and destination management should be encouraged.

Host community participation in the tourism industry can produce additional benefits. The host community can enjoy economic and sociocultural rewards and the tourism industry can elevate its capacity through optimizing host-community knowledge about tourist destinations (Simmons, 1994).

Local and regional level institutions (including the KAA, WHC, Kandy Municipal Council, urban councils and local councils) are committed to achieving national-government initiated goals as they share the same vision and goals regarding tourism development and management. Characterized by localized and homogeneous tourism planning and policy, the national tourism development planning also matches local and regional level policies.

A study by Bandara (2001) has pointed out that to achieve the goals and targets of community-based tourism, well-formed and effective local-level organizations should be developed with a range of powers. Simmons (1994) observed that through host community participation, tension and conflict within the tourism destination management can be reduced and also many local resources and facilities can be received more attention. These sorts of advantages of host community participation improve the regional development.

8.5 Collaboration and Coordination in Tourism Governance

This section addresses the role of stakeholder collaboration and coordination within tourism governance and sustainable heritage tourism in Sri Lankan heritage destinations through analysis of data obtained from field-visit interviews and open-ended questionnaires. Much of the literature suggests that stakeholder participation in sustainable tourism and tourist governance and destination management can effectively contribute to the achievement of the goals of sustainable tourism as well as those of

sustainable regional development (Carlisle, Kunc, Jones, & Tiffin, 2013). Field interviews confirmed what academic research has revealed. In addition to that, interviewees recognized various stakeholders are involved in the Kandyan tourism industry.

Interviews with policy-makers confirmed that, in the context of sustainable heritage tourism and destination management, the participation of stakeholders in Kandy should be valued and also that additional attention needs to be paid to optimize their participation. From the perspective of policy-makers, the following key reasons support the proposition that the application of a collaborative approach within the tourism industry at Kandy should be encouraged. First, collaborative tourism management and governance is seen as a strategy to solve the identified problems associated with sustainable heritage tourism and tourism governance.

The Central Government Organization	
1	The Ministry of Tourism and Christianity Affairs
2	The Ministry of Cultural Affairs
3	The Sri Lanka Tourism Development Authority
4	The Sri Lanka Tourism Promotion Bureau
5	The Sri Lanka Convention Bureau
6	The Sri Lanka Institute of Tourism and Hotel Management
7	The Department of Archaeology
8	The Board of Investment
9	The Department of Central Environmental Authority
10	The Forest Department
11	The Department of Wildlife Conservation
12	The Department of National Museum
13	The Tourism Advisory Committee
The Provincial and Local Government Level Organization	
14	The Department of Trade, Commerce and Tourism Central Province
15	The Municipal Council – Kandy
16	The Urban Council
17	Pradeshiya Sabha
Industry Partners	
18	The Chamber of Commerce – Sri Lanka
19	The Association of Inbound Tour Operators
20	The Chamber of Tourism Industry
21	The Association of Small and Medium Enterprises, Central Province
22	The Chamber of Commerce – Central Province
23	The Kandyan Hotelier Association
24	The Kandyan Art Association
25	The World Heritage Committee – Kandy
Other Amenities Providers	
26	Sri Lanka Transport Board

Figure 56: Details of stakeholders in Kandy. Source: Field survey.

Stakeholder collaboration, within the tourism literature has been emphasized by many researchers. For example, Ladkin et al. (2002, p. 71) point out that the collaborative planning approach can be used as a tool to overcome the negative impacts of the tourism industry. Additionally, they mention that many tourism-related problems have been generated by unplanned tourism activities. Hall and Jenkins (2004) and Hall (1994) observed that, through the collaborative approach, shared objectives and visions of

diverse stakeholders at both national and regional levels can be incorporated into tourism planning and community-based sustainable tourism. This approach would facilitate an increase in the productivity of the tourism industry.

Secondly, many cultural heritage destinations in Kandy are privately owned and, as a result, collaboration with the owners should focus on the preservation of their own cultural heritage property as well as on the development of tourism in the destination. In the case of Kandy, destination owners (private and public) are strongly linked with the central province tourism development unit, the CCF, Kandy branch and the KWHC. However, policy-makers expect more commitment in joint decision-making and in the implementation process.

According to the field-visit experience, it can be perceived that policy-makers and tourism organizations at the both national and regional levels have to provide programmes to establish and promote collaboration. In fact, many private owners of tourism destinations were confused with regard to the collaborative approach because they believed that, in the future, the government would take over their properties. An industrialist in the interview indicated that “the ministry of tourism implements the variety of collaborative arraignments. These comprise forums, alliances, private public participation and task forces”. In the context of tourism promotion, many private bodies in Sri Lanka are strongly involved. Meanwhile, an interview highlighted that “partnership should be jointly negotiated and objective of this partnership should mutually be defined”.

Thirdly, non-profit attractions, including the Kandy Museum, the Royal Botanical Gardens and the temples, have directly and indirectly benefited the host community and investors. All have a moral obligation to act as a good guardian to these destinations. In the context of tourism, excessive usage and exploitation of natural resources are menaces

to environmental equilibrium, a situation that will adversely impact on not only the wellbeing of Kandy, but also the long term survival of the tourism industry.

Although the Tourism Act No. 38 of 2005 allows private and public collaboration and coordination in terms of management of tourism organizations (the SLTDA, SLBC, SLTPB and SLITHM) at both national and provincial level, practitioners still confuse their powers and responsibilities. Interviews with civil servants of the SLTDA confirmed that the collaborative approach is a significant tool to increase the healthiness of the industry. The experience of stakeholders, including the host community, hoteliers, travel agents and other tourism-related providers, contributes significantly to improvement of the tourism industry, and has assisted in the delivery of a high quality tourism product. The collaborative approach in the tourism industry in Kandy coexists with a collective responsibility in destination management. This situation has also opened opportunities to potential ideas and capital from various stakeholders. The above argument is confirmed by previous researchers' ideologies. For example, Bramwell et al. (2000, p. 2) note that the participative approach can establish a knowledge network, human and physical capital and public health.

In-country interviews confirmed that at both regional and national levels, public sector tourism organizations have included private-sector members. The board of governance of the SLTDA consists of one representative each nominated by the Travel Agent Association, the Inbound Tour Operators Association and the Tourist Hotel Association, and representatives of various inter-government organizations have been integrated into its governance namely: the secretary of the Ministry of Tourism, the Secretary to the Treasury and the Secretary to the Ministry in charge of Provincial Councils. These exemplify inter-governmental participation in tourism administration at a national level (Weerasinhe, 2006). Similarly, the board of governance of the Sri Lanka Tourism

Promotion Bureau (SLTPB) includes six representatives from the Inbound Tour Operators Association and the Tourist Hotel Association as well as the secretaries to the Ministry of Tourism and the Ministry of Finance. In fact, the Sri Lanka Tourism Promotion Bureau has a private sector majority. A field-based interview with an inter-government representative of the board of governance of the SLTPB and SLTDA pointed out that some pertinent questions arise from the governance and above mentioned institutional structure. Namely the present practice of a representative of the board, the secretary to the Ministry himself becomes a member of the board. This looks somewhat incongruous as secretary to the Ministry is expected to exercise supervisory control of institutions coming under the Ministry and act as the Chief Accounting officer. Thus the secretary is demeaning his position and compromising his authority by sitting as a member of the board under the control of its Chairman. It would become awkward for the Secretary to overrule a decision of the Board, to which he is a subscriber, when he sits as the Secretary to the Ministry. This is the main the practical issue associated with the coordination of inter-governmental organizations in terms of tourism administration at the national level. In other words, some actors (secretaries to the ministers of tourism, finance and the treasury) play dual roles in the decision-making.

Many researchers investigate the nature of coordination in sustainable tourism and management. For instance, Powell et al. (2009, p. 641) find that, in the case of the Sri Lankan integrated coastal zone, key institutional impediments face the tourism administration and impinge upon the tourism industry. Through their study, the key issues can be broadly condensed to a lack of interagency coordination and cooperation, poor understanding of policy and planning issues and limited enforcement of rules and regulations. Similarly, Wickramasinghe et al. (2010, p. 6) note that in Sri Lanka the use of a collaborative approach within the tourism industry can attract foreign and national

investment and can also stimulate active collaboration with international organizations in the context of tourism promotion. However, centralized decision-making can be the cause of ineffective tourism development in Sri Lankan tourist destinations. Throughout the tourism literature, these problems can be recognized in developing countries and small islands (Cheer 2010). For example, Sharpley et al. (2014) identified that in Zanzibar inter-organizational coordination within the tourism sector is poor because of ineffective and inefficient communication between various tourism-related government organizations.

In the case of Sri Lankan tourism promotion and tourism marketing, private and public participation exists in several forms. Tourism marketing strategies have been designed based on the ideas of stakeholders and their expectations about future development. In order to promote the tourism market throughout the world the SLTPB has national and international level collaboration with many travel agents, hoteliers and foreign governments. Further, some tourism business organizations have memoranda of understanding with international organizations (Business to Business). For example, Business to Business alliances were created for the Sri Lankan Travel Trade with Indian and global counterparts (Sri Lanka Tourism Promotion Bureau, 2011a, p. 11). The Business to Business arrangement means linkages and opportunities are generated between business proprietors rather than individual tourists or customers.

At both provincial and local levels, the CCF, the World Heritage Committee (Kandy) and the Kandyan Art Association strategically take part in destination management and sustainable heritage tourism, through an effective destination-management plan and collective decision-making. An interviewee argued that “local and provincial level organizations are having interest to work together. Even, they spent their majority of time to preserve cultural heritage”. Through scrutiny of the interview responses, democratic practices in the tourism industry can be seen because the organizations represented

appreciate the participative management approach in decision-making and facilitate its implementation. In addition, those organizations (the CCF, WHC and KKA) comprised a variety of stakeholders as members of their board of governance. Many interviewees synonymously expressed that overnight stays of tourists in Kandy are low compared with seaside destinations (Galle and Hikkaduwa beach) and so representatives of these three organizations have negotiated with travel agents and other appropriate sources to improve overnight occupancy in Kandy. Further, interviewees confirmed that many of the functions of cultural heritage tourism development and schemes for the preservation of cultural heritage are undertaken by provincial and local governments with the collaboration of private bodies.

In interviews, hotel managers and owners of tourism destinations pointed out that through the collaborative approach various other parties interested in management are being acquired. This has led to enrichment of the capacity of the destinations in the context of shared management thoughts and collective decision-making; it has also created a culture of participation resulting in many collaborative advantages in the Kandyan tourist destinations. The restoration, in 2015, of St. Paul's Church, Kandy by the Central Cultural Fund is evidence of this, as are the community-based tourism development plans in rural areas of the Kandy district which were implemented with the collaboration of the UNDP and other non-profit organizations. In Kandy, community-based tourism development programmes mainly focus on the handicraft and other heritage industries with a resulting empowerment of local women. Workshops and seminars for hoteliers, travel agents and travel guides in all islands are run by the NGOs (UNDP and German Technical Cooperation).

Within the tourism literature, various scholars have discussed the impact of the collaborative approach to tourism businesses; Sofield (2003) and McComb, Boyd, and

Boluk (2016) emphasize that through this approach a capable and committed administrative structure can be formed in tourist destinations. This can enhance empowerment of a society in the context of its sociocultural aspects. Similarly, Bramwell (2011) notes that the collaborative approach has embedded within it various contemporary ideologies, real experiences and perspectives regarding the tourism industry. As well, Ladkin et al. (2002) believe that the collaborative approach in tourism management and planning is an extremely successful strategy with which to diminish the disintegration of sustainable tourism development. Their study also reveals that it cannot be ensured, when using the collaborative approach, that a positive scenario would be created on every occasion. Indeed, the following factors are likely to prove detrimental to the collaborative approach: lack of civilized relevant stakeholders, excessive time taken to make decisions and poorly trained employees to sustain the collaboration and coordination. Through data obtained from field-based interviews, similar issues related to a collaborative approach have been identified. For example, interviews with policy-makers confirmed that there is a lack of shared ideas among the stakeholders about how sustainable heritage tourism in Kandy can be developed and a lack of trained and professional employees in tourism organizations at both the regional and local levels. Further, interviewees pointed out that “we cannot expect that all private-sector tourism entrepreneurs are cultured”. Often larger-scale business operators work with hidden agendas to further their own interests and many small-business proprietors have the intention of optimizing their profits in the short-term through coordination with an appropriate Business to Business resource and collaboration with the government. For small and medium scale operators, collaboration with government and semi-government tourism organizations are regarded as prestigious. Owner of hotel, in the interview

highlighted that, “through collaboration with tourism unit of the Central Province, we gained a good brand image for our hotel. This brand image leads to capture market”.

Interviews with public servants at both national and provincial levels confirmed that various types of stakeholders have expectations when they take part in tourism development. Their expectations should be discussed via a common platform leading to a strategic framework. Such a framework is crucial to develop harmony within stakeholder collaboration and also to reduce the tension of the participants. In the existing literature, March et al. (2009) point out that tourism development at tourist destinations is heavily determined by successful linkages between destination management and various auxiliary service providers. As these services are supplied by private and public organizations in many countries, sustainable tourism planning and management frameworks should be designed through investigation of the rational requirements of the various services. Charleen, Kumbirai, and Forbes (2014) observe that collaboration with stakeholders, with their knowledge and experiences, can bring a common approach to the table, using systematic strategic methods. Additionally Kim, Ferrin, and Rao (2008) have discussed the significant role of the strategic formation of a collaborative approach to create a new direction of operations within the tourism industry.

8.6 Political, Economic and Religious Factors in Tourism

Throughout field-visit interviews, an ongoing argument addressed to what extent economic, political and religious environments influence sustainable heritage tourism and heritage destinations in Sri Lanka. Interviewees revealed immense insight into the current trends of these factors and their effect on the tourism industry in Kandy. Sri Lanka has many cultural and religious bonds. As discussed in chapters three and five, a diversity of

religions – Buddhism, Hindu Christianity and Muslim – is practised in Kandy with the different faiths co-existing alongside each other. Buddhism is the most significant influence on all aspects of tourism development. Zamani-Farahani and Henderson (2010, p. 86) argue state religion can be a serious barrier to tourism development. But at the same time it must be admitted that certain types of development are not always wanted and the absence of large numbers of Western tourists might be hailed as highly desirable by officials and residents.

The proposition presented in the above statement can be observed in Sri Lanka. Interviews with policy makers endorsed that lately the SLTPB and SLTDA have focused on enriching the Chinese and Indian tourism market in the context of religious and heritage tourism. Further, these interviewees emphasized that there are many reasons for the consideration of these markets: China and India each have large numbers of followers of Buddhism and Hinduism; both countries maintain a good relationship with Sri Lanka politically; historically these countries have a well-developed myth-based relationship and also the association is maintained through religious ritual activities.

The SLTPB has introduced some special packages. For example; Sri Lanka's Ramayana Trail package (this is created based on the myth Ramayana is one of significant myth in religious and ethical literature, it talked the legendary king Raman from India and another the legendary king Ravana in Sri Lanka) has been launched to draw Asian tourists such as Indians, Cambodians, Thai, Chinese and Malaysians (Sri Lanka Tourism Promotion Bureau, 2011b, p. 1) and through the associated marketing campaign, Sri Lanka has acquired vast numbers of tourists from Asian countries. For example, a quarter of the whole tourist market of Sri Lanka is dominated by visitors from India and China. India – with a market share of 15.9 percent – had the highest in 2014, and it has since grown to 6.2 percent (Sri Lanka Tourism Development Authority, 2015). To further develop

Ramayana heritage tourism, a policy wise decision including future collaborative project and pilgrimages visa issues, was also made between the both Sri Lankan and Indian governments in 2015. Fifty Ramayana sites were recognized in Sri Lanka, most of which are situated in Kandy and its surrounding areas (Sri Lanka Tourism Promotion Bureau, 2011b, p. 1).

Interviewees confirmed that Buddhist monks and religious extremists have either directly or indirectly had an influence on political decision-making as well as tourism development in Sri Lanka. In reality, politics is strongly biased by Buddhism extremists, who can sometimes create adverse issues in not only sustainable heritage tourism but also all aspects of development. This is in line with previous researchers' findings, De Votta (2007, p. 12) notes that “the problem for Buddhists is that even as monks have become increasingly involved in politics, the concomitant forces of modernization and their attendant materialistic culture have in turn corrupted the monks”. Richter (1999) observes that policies opposed to Tamil and other religions (with the exception of Buddhism) have become a fundamental reason for violence and radicalization in Sri Lankan tourist destinations. In this thesis, the content of the above statement is attested to by the following incidents: in the radicalised Civil War period, tourists could not enter into some heritage tourist destinations due to security constraints and, in 2014, a boycott of Halal products imported and used in hotels and restaurants disrupted the tourist trade.

Sri Lankan-based researcher Munasinghe (2015) argues that members of Bodu Bala Sena, Sinhalese Buddhists, were involved in many anti-Muslim activities throughout Sri Lanka in 2014. During this period, Muslim tourists were terrified and avoided visiting Sri Lanka.

Interviews with business people confirmed that Hindus and Buddhists still believe in their religious philosophies; from the business people's perspective, this is not a barrier to

development of tourism but misunderstandings of religious philosophies and of ritual activities can be obstacles to developing tourism on many occasions. For example, in 2014, casinos proposed for Kandy and another part of the island became a controversial issue as religious leaders and some politicians opposed their construction due to their belief that a casino has a negative impact on the social setup. Following the guidance of religious leaders and politicians, the host community turned against the casino project and the Sri Lankan government passed a new policy precluding casino operators from providing accommodation. Through interviews, many hoteliers and operators of betting shops indicated that this was a major disincentive for tourism industry development.

Moreover, in developing countries, religious and political influences are stronger than in most developed countries and in many instances are extremely overwhelming. Sri Lankans have sensitive and complicated attitudes to their cultural norms and beliefs. In the Christian community people are becoming westernized and ready to accept reasonable sociocultural changes. The Christian churches in Kandy are managed by missionaries dedicated to improving the livelihoods of their members.

Interview evaluations revealed that Christian communities, which exist not only in Kandy but also throughout the country, have enthusiastically embraced tourism development particularly policy, planning and community aspects. Sri Lankan-based researcher Fernando (2015) observes that in the coastal belt of the southern area of Sri Lanka, Christian communities have adopted liberalized regional policies. This has led to the nascent development of religious tourism.

Many interviewees emphasize that religious activities and tourism development should be separated, for example, liquor shops and clubs should be located at a distance of 500 metres from temples and spiritual places and were not allowed to open on days of

religious observation. While in the case of Sri Lanka, as discussed earlier, religion directly and indirectly inspires tourism development it is believed that this sort of regulation would have an adverse effect on tourism development. Some Asian-based studies have discussed religious liberalization and its imperative in sustainable tourism development. Din (1989) noted that in Thailand, an assortment of multicultural communities and religious people live together without religious restriction. He proposes that an attitude of *laissez-faire* could stimulate promotion of the tourism industry. Hardy et al. (2002) and Sharpley (2002) argue that in the United Arab Emirates, the economic significance of the tourism industry forced policy-makers to moderate their ideological stance on Islamic conservatism. As a result the UAE, particularly Dubai, has gained substantial sociocultural and economic advantages when compared with other Islamic countries. Robinson and Meaton (2005) propose that to achieve sustainability in tourism development, tourism policies and planning have to be redesigned free from the interference of religious and political influence. Interviewees confirmed this and provided an insight into understanding the triangular linkages between the three interconnected dimensions of the political environment, destination management and sustainable tourism development. According to the political constitution (the thirteenth amendment), the tourism industry is considered as a concurrent subject. This means that both national and provincial governments are able to take part independently in sustainable tourism development.

Hall (1994, p. 2) points out that:

The relationship between politics and tourism is not primarily concerned with political parties and election and their influence on tourism policy, although this is, of course, an aspect of politics of tourism.

Interview analysis confirmed that political interference in Kandy is made in different formats and in various stages. As acknowledged earlier, Kandy is viewed as a cultural heritage and historical icon. As a result, politicians became interested in being involved with the administration of Kandyan tourist destinations through implementation of new regulations and norms. For example, before 2001, the CCF had the power and responsibility to maintain the Dalada Maligawa in collaboration with the Nilam of Dalada Maligawa and had sole authority to sell entrance tickets to international tourists under the Triangle Project.

The Kandyan World Heritage Committee is an important organization established to preserve and develop sustainable tourism heritage at a regional level. However it is highly politicized. Industrialist, in the interview pointed out, “[m]any member of the Kandyan World Heritage Committee has been appointed by the Chief Minister of Central Province. At the same time Kandy Mayor is a chairman of the committee”. Many researchers have discussed the issue of this sort of tourism decision-making, for example, Hall et al. (1996), Bramwell and Sharman (1999) and Hall (2003) agree that tourism policy decisions and planning processes are politically determined and Tosun (2001) and Sharpley et al. (2014) note that in the context of developing countries, tourism-related policy decisions are clutched by politician.

Interviews with executive civil servants indicated that when filling vacancies in tourism-related government organizations, politicians frequently recommend their supporters. Moreover, the Sri Lankan Tourism Act 38 of 2005 allots the tourism minister power to make the final decision about all tourism-related activities, and also to appoint the director and chairperson of key tourism-related government organizations. This is a good example of legally sanctioned political intrusion into tourism administration.

Some respondents endorsed that whoever the final policy decision-maker might be is not a major matter but that decisions taken should be unbiased and appropriate to the tourism development of the nation. Historically, many disagreeable experiences occurred through political interference in administrative affairs.

In Sri Lanka, the government provides the infrastructure throughout the island and also offers basic facilities for tourism development in collaboration with national and international organizations and funding agencies. Funding of projects is allocated by the government but in some cases, it doesn't give enough attention to a long-term vision or consider sustainable tourism. For example, Richter (1999, p. 43) notes that anti-Tamil ideology of policy-makers and top bureaucrats generated an antagonistic investment climate among small and medium scale entrepreneurs. This was a major cause of the slow rate of economic development during the Civil War.

Even so, through the provision of well-developed infrastructure facilities in Kandy and surrounding areas, the government could gain economical sociocultural advantages, such as regional development, an increase in public revenue and improvement of the livelihoods of host communities. Wanhill (1987) observes that the government offers basic services to tourism development, which has been considered the best way for it to make a contribution. This type of government engagement in the tourism sectors should be appreciated and welcomed by stakeholders and cannot be viewed as political intervention.

8.7 Conclusion

This chapter has explained how tourism governance is inextricably connected with sustainable heritage tourism in Kandy. It has also analysed the extent to which tourism governance contributes to its implementation. Further, this chapter has argued that

emerging political, economic and religious issues impact on tourism and the role of stakeholder collaboration with distinct levels of power and responsibility in tourism governance and sustainable heritage tourism has been discussed.

Conclusion

1. Introduction

This research study was initiated with the intention of making an original contribution to the relevant body of knowledge, and also to stimulate further research in the discipline of tourism governance and sustainable heritage tourism in Kandy. Before discussing the chapter-by -chapter overview of this thesis, it is important to emphasize the contributions made to the relevant body of knowledge – and the practical implications of these for the tourism sectors – in the context of sustainable heritage tourism, tourism governance and destinations management. Finally, a discussion of the findings and recommendations, future directions and conclusions is presented.

Overview of This Thesis

This thesis investigated two central research questions and addressed three secondary questions. The thesis identified to what extent tourism governance influences sustainable heritage tourism in Sri Lankan heritage destinations and also explains the extent to which sustainable tourism contributes to economic, livelihood and sociocultural development in Sri Lankan destinations. This thesis comprised an introduction, eight chapters and conclusion. The introduction chapter explained the background of the study and clearly differentiated definitions of tourism governance and also sustainable heritage tourism. Further, it outlined the research areas and introduced important tourist destinations in Kandy. In addition, trends within the tourism industry are discussed, using statistics from 1970 to 2015, and the significance of the study is established. The introductory chapter was significant for understanding ongoing arguments concerning tourism governance and sustainable heritage tourism and introducing the thesis topic.

Chapter one provided on to an explanation of the research design and methodology adopted in the study. In it the research questions are addressed by collecting information from different stakeholders through a qualitative research process. Interpretivism philosophy has been employed to the information collected through field-visit, in-country interviews and open-ended questionnaires conducted with different stakeholders. The usefulness of this philosophy was also interrogated in this chapter. Open-ended questionnaires were circulated: 84 to SLTDA tourism development officers and 45 to cultural and social development officers of the Kandy local government. In total, 129 questionnaires were administered, achieving a response from 39 participants, which yielded a response rate of 30% to the survey. The face-to-face interviews, another important data-collection tool, consisted of 24 interviews conducted with various stakeholders at various locations based on the convenience of the participants.

In chapter two, research gaps in the tourism literature relating to tourism governance, sustainable heritage tourism and sustainable tourism were identified and presented. This literature review presents progressive conceptions of tourism governance, sustainable tourism and heritage within the doctoral study. It describes the evolution of governance and its penetration into tourism sectors and heritage destinations. Tourism governance is reviewed from policy-science and political-economic approaches. The policy-science approach concentrates on the association between private and public sectors of governance and the political-economic perspective emphasizes the coordination at governance. Moreover, this chapter explained stakeholder collaboration and coordination in tourism governance and its implication for heritage destinations and scrutinized the feasibility of stakeholder collaboration and coordination within Sri Lankan tourism sectors. The chapter also concluded that determining micro- and macro-level factors of

governability of governance is necessary to conceptualize and bring tourism governance into operation.

Secondly, this chapter clearly articulates that sustainable heritage tourism is a multifaceted concept and that sustainable tourism has a role in world heritage cities in the context of both developing and developed countries. Past and present problems associated with sustainable heritage tourism in world heritage destinations are also the subject of investigation. Essentially this doctoral study has addressed two main questions and three subsidiary questions with this literature review chapter providing a theoretical background and ensuring a clear qualitative methodological research design.

Based on this literature review chapter, the following research gaps have been recognized. While heritage tourism in Kandy has been growing over recent years, few researchers have paid attention to Sri Lankan heritage, with distinguished exceptions (Daskon et al., 2010; Pfaffenberger, 1983; Wickramasinghe et al., 2010). Hence, this literature scrutinizes the heritage and tourism of other Asian countries (Cambodia, China, Singapore and India) and that of Western countries (including for instance Australia, Canada, United Kingdom, New Zealand and the Netherlands). It is clear that the observations of many researchers writing about Asian heritage tourism are equally pertinent to Sri Lanka, the subject of this doctoral study.

Although there are limited numbers of researchers who acknowledge sustainable heritage tourism, in this chapter the existing literature related to heritage tourism, sustainable cultural tourism, stakeholder theory and sustainable tourism in world heritage destinations has been analyzed. The subtitles of the chapter convey the various theoretical ideas to indicate that the information contained is significant to understanding the concept of sustainable heritage tourism.

Chapter three focuses on the explication of the historical background of Kandy through three different phases: pre-colonial, colonial and post-colonial. Significant Kandyan heritage destinations and their characteristics, including architecture, painting, location, history and sociocultural values are included in the discussion.

In chapter four, the Kandyan cultural heritage was examined through exploration of its art, cultural life and practice as well as vernacular and colonial architectural styles. The chapter seeks to denote the present-day implication of preservation strategies and policies with the collaboration of multi-level organizations (CCF, KAA, KWHC and the Department of Archaeological) with the objective of drawing attention to the significance of Kandyan heritage in the development of host community and national development.

Kandyan intangible heritage, including Kandyan dance, handicrafts and sociocultural events, was analyzed in chapter five. It evaluated key heritage industries, namely tea and batik, in the context of their historical backgrounds and their economic and social importance in relation to the well-being of the host community. In addition, the relationship between heritage industry in Kandy and the tourism sector was accentuated. Kandyan heritage was described through the descriptions of Tamil and Sinhala festivals and their social values. Chapters four and five provided an understanding of the past and contemporary lifestyles of the Kandyan people.

Chapter six outlined the contemporary trends of tourism in Sri Lanka using evidence from the empirical findings. Further, the trend of tourism in Kandy was described using aSWOT analysis and field-visit experiences. In this chapter, the Sri Lankan governance system was examined by scrutiny of policy documents.

Gathering information from different stakeholders, sustainable heritage tourism and its impact on the areas of economic livelihoods, sociocultural and environmental aspects was

investigated in chapter seven. This chapter analyzed the avenues available to improve the economic livelihoods of the host community through the spread of sustainable heritage tourism in Kandy; these included infrastructure development, economic diversification, employment opportunity, empowerment of women, poverty alleviation and the growth of foreign exchange earnings. It also considered the way in which sociocultural and environmental aspects can be enhanced through sociocultural exchange, building of social harmony, preservation of natural heritage and creating awareness of environment sustainability.

In chapter eight, the viewpoints of stakeholders in Kandy are discussed. The research findings were related to tourism governance and its dimensions namely: tourism policy; tourism regulations; collaboration and coordination; monitoring and controlling; political; economic; civil society and cultural. This chapter has shown how tourism governance can build sustainable heritage tourism in Sri Lankan heritage destinations. Further, it investigated the role of stakeholder collaboration, with distinct levels of power and responsibility, in tourism governance and sustainable heritage tourism. The collaborative approach and its importance for sustainable heritage tourism was discussed as well as tourism governance and the way in which tourism policy and regulations can take a major position in achieving sustainable heritage tourism in the context of economic livelihoods, sociocultural and environmental aspects. Strengths and weaknesses of tourism policies, tourism strategies and regulations are clearly and critically evaluated in this chapter through investigation of relevant tourism documents. The result of this analysis is significant in understanding and addressing the two central questions and in the creation of a new governance model for sustainable heritage tourism. In addition, this chapter has sought to demonstrate how the political, economic and religious environments influence sustainable heritage tourism in Sri Lanka. The conclusion has outlined the key findings of

the thesis and provided appropriate suggestions, limitations and proposed future research directions.

Further, this thesis examined and reported the relationship between tourism governance and sustainable heritage tourism in Sri Lankan heritage destinations. An understanding of tourism governance and the factors influencing it, has been presented from the perspective of various stakeholders in the tourism industry. Through these insights a tourism governance model for sustainable heritage tourism in Kandy has been recommended. The application of this model can reduce the unwanted or unnecessary influences of macro-scale and micro-scale factors in tourism governance and enhance the future implementation of an effective administrative system. This thesis has contributed significantly to three broad areas of the existing literature namely: tourism governance, sustainable tourism governance and heritage tourism through exploration of the historical background and the tangible and intangible heritage of Kandy. The arguments offered can contribute to a reduction of the knowledge gaps within these three domains. As well, this thesis has contributed notably to the tourism governance and sustainable heritage tourism literature by addressing two central and three supplementary questions.

Finally, this thesis has comprehensively investigated the contemporary trends of the tourism industry in Sri Lanka. In order to overcome the existing tourism-related barriers, this analysis has provided insights into understanding the role of, and necessity for, an effective government mechanism, with public and private participation, in the development of the tourism industry. This information will prove significant to practitioners and policy-makers. Another noteworthy attribute of the research is its emphasis on the value of host community participation and the strategies suggested to encourage greater participation of all stakeholders.

In conclusion this thesis has proposed many ideas on the best way to build sustainable heritage tourism as well as managing Kandy as tourist destination. It is a study about people as much as the world heritage city of Kandy. In doing so this thesis argued for the need for a new, more inclusive, administrative structure for tourism. An administrative structural framework that can be realised not only in Kandy but has application for in similar world heritage cities throughout the world.

Contribution of Research to the Relevant Body of Knowledge

Two central research questions in this thesis were what is the extent of tourism governance on sustainable heritage tourism in Sri Lankan heritage destinations, and to what extent does sustainable heritage tourism facilitate economic livelihood and sociocultural development at Sri Lankan heritage destinations? This study addressed these questions by gathering information from various stakeholders through qualitative process where interviews and a survey were conducted. This method is premised on the ideas of interpretivism. Through applying interpretivism philosophical paradigms further understanding of the research problem were enabled. This chapter explained how the relationship between tourism governance and sustainable heritage tourism offers more opportunities for further research area. In doing so, a new framework for tourism governance for sustainable heritage tourism is developed from which the overarching conclusions of this thesis are based.

Towards a New Framework for Tourism Governance and Sustainable Heritage Tourism

As have outlined and evaluated earlier, the purpose of this study was to investigate the relationship between tourism governance and sustainable heritage tourism in Sri Lankan

heritage destinations with specific reference to Kandy, and to examine inter relationship between sustainable heritage tourism and economic livelihood and socio-cultural development at Sri Lankan heritage destinations. In this manner, the study sought to address a key gap in the literature in the both field of tourism governance and sustainable heritage tourism. The term governance is used less frequently than the related terms of tourism politics, policy-making and planning or destination management (Hall, 2011b). While there are seems to be a difference between each of these terms and tourism related activities, they also overlap to varying degrees (Bramwell et al., 2011). Another important concept is sustainable heritage tourism which is really interesting concept. Present day, academics and practitioners have paid more attention to use the term sustainability in heritage and cultural studies. However, little research has been undertaken to investigate relationship between tourism governance and sustainable heritage tourism. For instance, Hall (2011a, p.660) points that governance is one factor in the development of sustainable tourism. Dinica (2009) identifies that good tourism governance is foundation to build the sustainable tourism. Based on review of relevant literature, a research framework (see figure 17) was developed. Review of the relevant literature led to the research framework incorporating tourism governance macro and micro perspectives as outlined in figure 17 the concept of private and public participation within the tourism governance and sustainable heritage tourism are under researched and evidence barely exists to suggest that private and public participation have a significant linkage with both variable of tourism governance and sustainable heritage tourism. Using qualitative data, analysis indicates that this framework (see figure 17) can no longer be accepted as it is. It can be re-designed to provide a more meaningful understanding of linkages between the two key variables of tourism governance and sustainable heritage tourism.

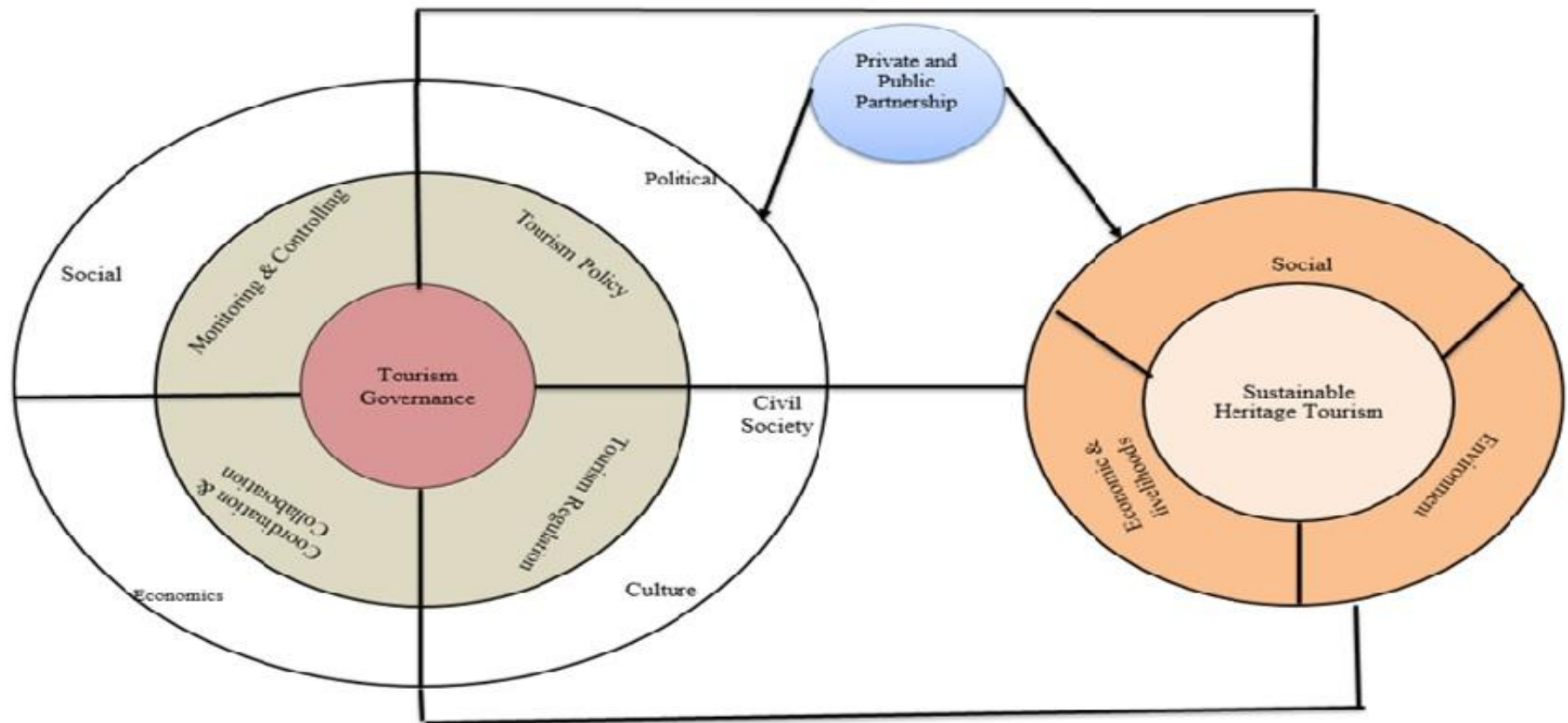


Figure 57: Tourism governance and sustainable heritage tourism in Sri Lankan heritage destinations.

Figure 57 depicts the new framework, which encapsulates the findings of this research. This figure shows that relationship between tourism governance and sustainable heritage tourism in Sri Lankan heritage destinations. Previous researchers including Alipour et al., (2011), Bramwell (2010; 2011), Bramwell et al., (2011) and Denica (2009) mention that systematic tourism governance has been shown to positively influence the implementation of sustainable tourism as well as contribute to the achievement of the goals of sustainable development in tourist destinations. Further, recent literature talk about governance and governability of governance within the concept of tourism (Kooiman, 2008; Hall, 2011a). More often tourism management studies and practitioners emphasize the significance of stakeholders' participation in tourism development. But the literature does not say "what is the extent of tourism governance on sustainable heritage at Sri Lankan heritage destinations", or "how can stakeholders' participation reflect on tourism governance and sustainable heritage tourism"?

In fact, this study found that tourism governance in Sri Lanka heritage destinations has a strong influence on the development sustainable heritage tourism. Further, micro scale factors (tourism policy, tourism regulation, collaboration and coordination and monitoring and controlling) and macro scale factors (social, political, civil society, culture, and economics) are important factors in determining capacity of tourism governance. Furthermore, the research findings recognized that public and private participation is another important variable that crucially influences tourism governance and sustainable heritage tourism in parallel. Many private and public organizations in Kandy are involved in the context of sustainable heritage tourism, tourism governance and destination management; in many cases the absence of private and public partnerships was a barrier to the achievement of the main goals of tourism development. Similar studies have found that Private and public participation is seen to be highly significant to the achievement of

the goals of tourism development (Bramwell, 2010; Bramwell & Sharman, 2000; Ekinic,2014) and, in tourist destinations, its application to tourism governance and sustainable heritage tourism has been encouraged(Dinica,2009).

Nature of New Framework for Tourism Governance and Sustainable Heritage Tourism

A key finding of this thesis is that effective tourism governance model are required to enable stakeholder collaboration and coordination throughout the tourism industry. These models also require specific characteristics that produce productive outputs in a sustainable manner. A key characteristic of a systematic approach is transparency. This is the situation where tourism-related decisions should be made based on rules and regulations. These decisions should also be easy to access by stakeholders who are directly and indirectly influenced by them. As noted by Dinica (2009), in the context of governance for sustainable tourism, the absence of transparency of decisions can create disturbances in the flow of the development process and also cause conflict among various stakeholders and affect their confidence and belief in the system.

A further characteristic of the systematic tourism management system is the legal framework. Here is emphasis is on how good tourism governance should be tied to legislation. The host community should be able to participate in tourism governance without social class, ethnic or sexual discrimination and should also have defined accountability. This is in agreement with previous researchers such as Powell et al who argue that governance of tourism-related organisations at national and provincial levels necessitates a fair legal model that enables the holistic framework with the stakeholders (Powell et al., 2009).

The final key aspect of a systematic approach to tourism governance structure is an effective monitoring system. This includes external and internal audit systems of tourism governance. The system needs to be employed in order to evaluate day-to-day activities and eliminate corruption and malpractice in tourism administration at regional and national levels. Chakrabarty et al. (2008) believe that an effective governance model can be built through external monitoring and that such outside scrutiny is a constructive factor in resolving problems associated with tourism development.

Throughout the tourism literature, many researchers including Alipour et al. (2011), Bramwell, (2010) and Dinica (2006), have discussed the private and public partnership and its impacts on sustainable tourism, cultural heritage tourism and tourism governance. However, little research has been undertaken to investigate that how does private public participation reflect on tourism governance and sustainable heritage tourism in developing countries, particularly in Sri Lankan heritage destinations. This study found that tourism governance is a practical approach to facilitating the involvement of private and public sectors and stakeholders in sustainable tourism development. To achieve sustainability of tourism industry, effective institutional collaboration and community participation are significant elements in governance. Further, a governance for sustainability approach has not been formally incorporated into the industrial agenda. A for a better long-term socially oriented outcome it should formally be incorporated into the tourism development projects.

Overall Suggestions for Addressing Contemporary Tourism Problems

Research for this thesis found that the Sri Lankan government has taken action to develop the tourism sector at national and provincial levels. It has also revealed that some hindrances (as discussed in Chapters 6, 7 and 8) adversely impact tourism development in

Kandy. Empirical results of this thesis provide the following key ideas would assist policy makers and practitioners to overcome the problems identified. The government should maintain a separate Ministry for Tourism to eradicate delays in decision-making, reduce expenditure and ease tensions and ambiguity within the management process caused by siloisation. This is achievable as it has been the case in previous years (Guruge, 2009) and according to the constitution it is legally possible.

The consistency and sequence in the economy and tourism policy should adopted. In many cases, ruling political parties have changed policies and planning, for their convenience and pursued hidden agendas, to the detriment of the developing tourism industry. Further, tourism policy and planning should focus on long-standing sustainable tourism rather than tourism promotion. In Sri Lanka, as discussed in chapters 7 and 9, the SLPB is implementing well-designed promotional strategies at both national and international levels. It is now time that the SLTDA should give attention to the sustainable tourism development side. The tourism industry should be considered as an independent sector, and allowed to develop a competitive tourism market free from political and religious interference.

Research for this thesis has found that there is no separate tourism development bureau for the central province. Instead the provincial level tourism sector comes under the direct control of the Chief Minister of the province. In Kandy, the central provincial council, the local government, the urban development authority and the municipal council are closely engaged with sustainable tourism as well as destinations management. Despite this the central government has overall power in the final decision-making. In other words, the decision-making power in tourism development is centralised, perhaps too much so. As it comes under the thirteenth amendment to the constitutions it is hard to make changes because in the Sri Lankan parliament a two-thirds majority is required. In fact, such

change is not possible in the Sri Lankan political climate. The SLTDA can make a policy-based decision to liberalise decision-making activities through an appropriate participative governance model which is enabled by the Tourism Act, No. 38 of 2005 (Parliament of the Democratic Socialist Republic of Sri Lanka, 2005). The governance models of the SLTDA and the SLTPB are structurally well-designed with stakeholder collaboration and inter-organization coordination. That should be practiced, with power delegation and definition of the responsibilities of participants. This type of participative governance model is supported by many academics (Adu-Ampong, 2014; Alipour et al., 2011; Bramwell, 2010, 2011; Bramwell et al., 2011; Bramwell et al., 1999).

The findings of research indicated that, as pointed out above, present legislation and the administrative structure permit private and public participation and involvement of inter-governmental organizations in tourism development in Kandy but the following issues present key barriers to development of the participative approach: lack of participation among stakeholders, and poor inter-organization coordination.

This research suggests some insights to productively improve the governance model. As discussed throughout this thesis there is no separate tourism organization within the central province therefore, the central province should initiate the establishment of a Kandy-based Tourism Development Bureau. According to the constitution this would be possible as there are precedents in which some other provinces have a separate body to handle tourism development. It is proposed that the organization should comprise five separate units namely: tourism planning, financial, human resources, research and development and promotional units to each carry-out specific work. Three different committees would be appointed to manage the Kandy Tourism Development Bureau: a management committee, an advisory board and a conservation committee. A holistic participative tourism governance model for sustainable heritage tourism has been

developed (see figure 58) which entails that, at a regional level, all stakeholders or representatives of stakeholders should be incorporated within the context of tourism governance. These stakeholders have been categorized as follows: industrial partners (Chamber of Commerce, Sri Lanka Association of Inbound Tour Operators, Chamber of Tourism Industry and Association of small and medium enterprise); specific Kandy-based organizations (Kandyan World Heritage Committee, Central Province Chamber of Commerce and Kandy Art Association); central ministries (Ministry of Tourism and Ministry of Cultural affairs); tourism organizations (SLTDA, SLTDP, SLCB and SLITHM); other government departments (Department of Cultural Affairs, Department of National Museum, Department of Archaeology, CCF, Department of Environment Authority, Ministry of Public Transport, Ministry of Urban Development and Department of Wildlife Park); provincial level organizations (Department of Cultural, Commerce and Tourism Affairs, local government, municipal council and urban council); destination managers, owners, and representatives of private entrepreneurs and NGOs.

This situation outlined in this thesis has incorporated the participative approach, this is an approach that creates opportunities to share, from a diverse range of stakeholder perspectives and in turn provide effective ideas to enhance the tourism industry. Interested parties in Kandy, with various talents and capacities of work will be trained to join in the tourism industry.

All tourism-related projects should be submitted to the KTDB for approval. Even central government projects (SLTDA) would be required to come under the jurisdiction of the KTDB to avoid overlapping of the development and to make the goals of sustainable tourism attainable.

Skills-development and awareness programmes about tourism governance and sustainable tourism would be arranged for government employees engaged in the tourism business. Regular dialogues would be arranged with stakeholders. Currently the central government are required to meet with members of the provincial and other government organizations (CCF, Ministry of Cultural Affairs and Department of Archaeology) at least twice a month.

The research findings have confirmed that heritage sustainability in Kandy has become the most important concern regarding tourism. This outcome is in keeping with previous research that investigated the use of sustainability to protect cultural heritage. Sustainability, of course, is a complex issue and complicated to put into practice (Drost, 1996; Landorf, 2009; Liu, 2003; McKercher, 1999; Robinson, 1999). Some researchers have also broached the question of to what extent the concept of sustainability can be realised (Briassoulis, 2002; Fyall et al., 1998; Jamieson, 2000; McComb et al., 2016; McMinn, 1997)?

Further suggestions are from this study. Government and other stakeholders should concentrate on establishing international branded hotels in Kandy; at present there are none. The quality of services provided by existing hotels should be improved through inspections and the provision of staff training. In Kandy, many heritage tourists would like to stay with members of the local community in their home (homestay) and, as a result, demand for homestay accommodation has risen. The quality of these lodgings should be enhanced. When providing a license to homestay businesses and guest houses the following factors should be mandatory: a standard price for food, good quality meals and food available at the right time, cleanliness, comfort and other associated needs.

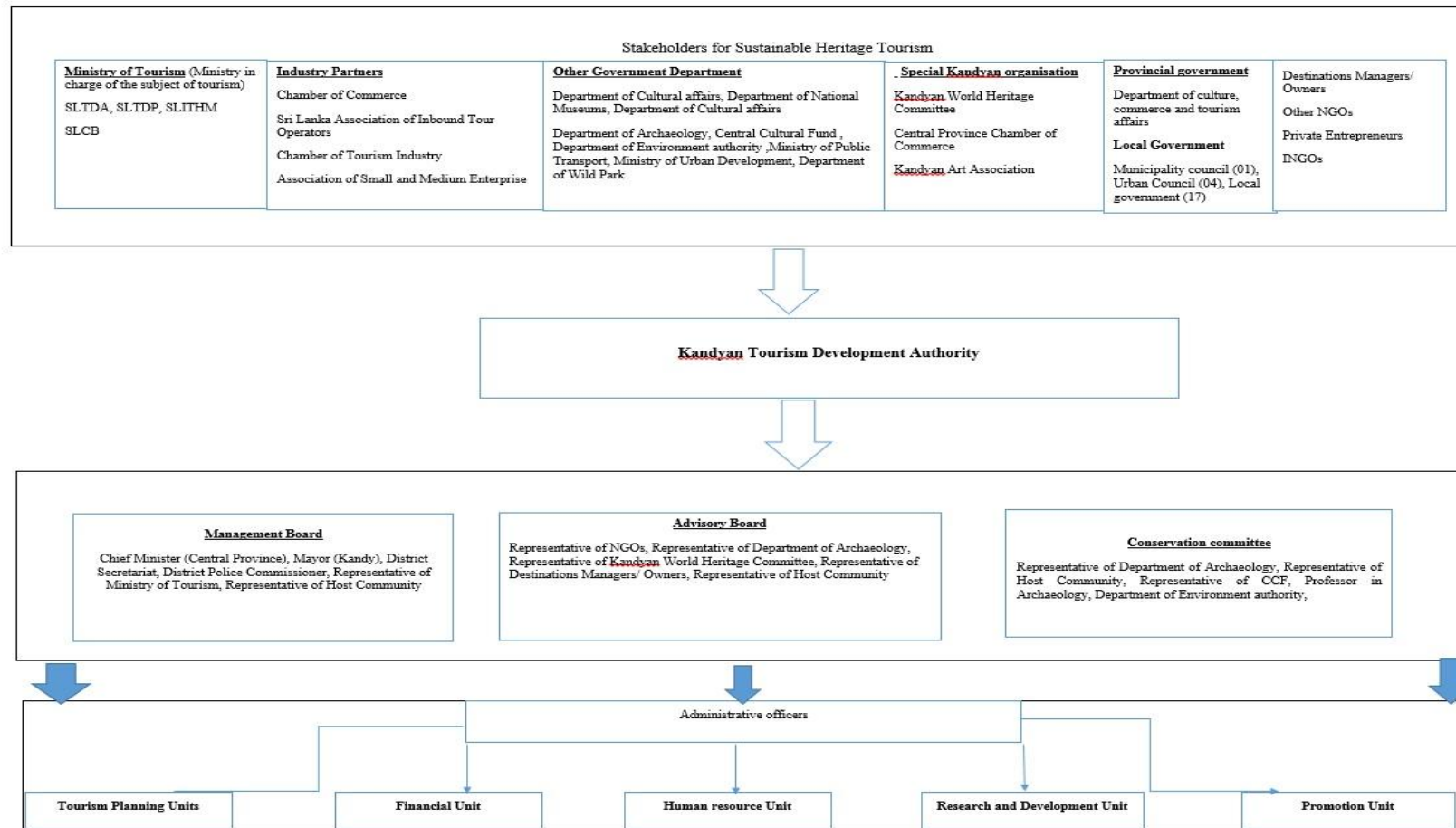


Figure 58: A holistic participative tourism governance model for sustainable heritage tourism. Source: Sivesan Sivanandamoorthy

The national and provincial government needs to pay attention to development of a reliable water supply system, ensure accessibility to all basic facilities in tourist destinations and construct a highway between Kandy and the international airport at Colombo. A direct International flight service should be provided between major tourist-providing western countries namely, the UK, and the USA.

Tourism promoters have to take into account the surrounding areas of Kandy. Although there are lots of heritage destinations as well as natural tourist attractions in adjacent rural areas, tourism packages organized by travel agents and tourism promoters like the Sri Lanka Tourism Development Authority, the Sri Lanka Tourism Promotion Bureau and the Department of Trade, Commerce & Tourism, Central Province, are limited. The tourism industry needs to be expanded throughout the peripheral areas through implementation of community-based tourism development plans and the promotion of heritage tourism industries such as tea and Batik.

Limitations of Study and Direction for Future Research

Although the research seeks to be one of the more complete studies exploring tourism governance and sustainable heritage tourism in a comparative manner, there are limitations. Firstly, purposive sampling techniques – using questionnaires and interviewing potential subjects – were employed to select the participants as this sampling technique proved useful in identifying suitable stakeholders. Purposive sampling has somewhat limited reliability compared with other sampling techniques. As part of the field-work data-gathering, one hundred and twenty-nine questionnaires were administered of which thirty nine were completed and returned. This response rate of 30 percent is low

and, although for social-science based research it is deemed acceptable, future researchers are advised to focus on achieving an increased response rate. Many researchers confirmed that application of qualitative research methods in tourism research is valuable in creating new knowledge (Coghlan & Filo, 2013; Walle, 1997). Others argue that mixed-methods research can generate dual opportunities to analyze data. Future researchers have to consider this sort of methodological issue in their research.

Secondly, the emerging debate on tourism governance is mainly theoretical and based on case-study methods. The world heritage city of Kandy is the focus of this study, one offers a pathway to exploring Sri Lankan tourism destinations as a whole. Kandy was analysed using qualitative methods were used to interrogate the thesis contentions. In fact, there are eight world heritage destinations in Sri Lanka, so the findings of the case study are not sufficient to justify their extension to all heritage destinations. Therefore, in order to offer a better way of understanding the importance of tourism governance for sustainable heritage tourism in world heritage destinations, there is need for further research based on other Sri Lankan world heritage areas and subsequent comparative analysis.

Thirdly, this research demonstrated sustainable heritage tourism in the context of the economic circumstances and livelihoods, socio-cultural and environmental aspects from the viewpoints of various stakeholders. Future studies could examine additional dimensions of sustainable heritage tourism such as community involvement (in the process drawing on the work of Lee, 2013; Saufi, O'Brien, & Wilkins, 2014), tourist satisfaction (Budeanu, 2007) and collaboration and coordination (Ladkin et al., 2002). Budeanu (2007) previously suggests that tourist behaviour is an important factor with which to generate loyal repeat tourists. His study also revealed that many tourist groups are heavily dependent on tourist packages.

Fourthly, as discussed in the literature review chapter, this study reviewed the limited number of studies on Sri Lankan-based tourism governance. As there is a dearth of related sustainable heritage tourism literature it is suggested that future, research should be undertaken in these areas of enquiry.

Finally, one finding of this study revealed that stakeholders and the community are similar in the context of tourism industry showing that various people, with distinct power and accountability, who participate in the tourism industry come from the community or are representative of the community.

In conclusion this thesis has proposed many ideas on the best way to build sustainable heritage tourism as well as managing Kandy as tourist destination. It is a study about people as much as the world heritage city of Kandy. In doing so this thesis argued for the need for a new, more inclusive, administrative structure for tourism. One that can be realized not only in Kandy but has application for in similar world heritage cities throughout the world.

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Appendix -01

Years	2014											2015												2016											
Action Details	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec		
Comprehensive literature review																																			
Identifying research gap																																			
Identifying the significance																																			
Methodology																																			
Research design and development																																			
Survey design																																			
Preparation of Confirmation Documents																																			
Presentation-																																			
Preparation of ethics application																																			
Field visit data collection																																			
Preparation of transcripts																																			
Data analysis																																			
Thesis writing																																			
Complication of thesis																																			
Submission of Thesis																																			

Appendix -02



Questionnaire for Employees of Sri Lanka Tourism Development Authority and Local Government

Survey on Tourism Governance and Sustainable Heritage Tourism in Sri Lankan Heritage Destinations

- The questionnaire is to please be completed by the Manager / Chief Executive Officer / Operational Manager / Director or a suitable representative on his or her behalf.

Part-I: General Information

Please mark (X) and write down in the relevant box for given statements.

1. Name of the institution

2. Indicate your position in the institute

3. Gender

Male	
Female	

4. Lay down your age group

Below twenty four years (<24)	Twenty five to thirty four years (25< 34)	Thirty five years to forty four years (35 < 44)	Forty five to fifty four years (45 < 54)	Over fifty five years (>55)

5. Select your experience at present position

One to five years (1<5)	Five to ten years (5<10)	Ten to fifteen years (10<15)	Over fifteen years (>15)

Part-II: Open questions related with tourism governance and sustainable heritage tourism

	Questions	Comments
Tourism Governance		
B1	Is there a clearly elaborated tourism policy?	
B2	Are local communities involved in tourism governance in their areas?	
B3	Is consideration given to the financial and fiscal implications of a policy?	
B4	Have tourism strategies / plans been prepared for specific destinations and are more needed?	
B5	Is the tourism policy / strategy plan being effectively implemented?	
B6	Are progress and results being monitored and reviewed?	

B7	Is there specific tourism legislation (Tourism Act, No. 38 of 2005) that is fit for the purpose?	
B8	Are skills needed within the tourism governance bodies effectively assessed and addressed, including suitability?	
B9	Is there a structure or process for engagement of ministries in tourism governance?	
B10	Are local communities involved in tourism governance in their areas?	
Sustainable Heritage Tourism		
B11	Is there sufficient coordination between international agencies in their support for sustainable tourism?	
B12	Does the tourism policy commit to the elements of sustainable tourism?	
B13	Is there any sufficient community based sustainable tourism plan?	
B14	Is there sufficient coordination between international agencies in their support for sustainable tourism?	
B15	Are there any major current or recent projects providing an initiative in sustainable tourism that are receiving international assistance?	
B16	In general, is it considered that current and recent assistance projects have been successful and can any lessons be learnt from them?	

1. Have you ever worked with NGOs on tourism governance and sustainable heritage tourism projects? How did they influence the process?

2. Do you agree that the recent urbanization and construction boom has been unsustainable in terms of energy, efficiency, design and land use?

3. What do you think of the role of the Sri Lankan Tourism Development Authority in implementing sustainable heritage tourism development in the Ancient city of Kandy?

4. What is the role of people within the host community in heritage destination development?

Appendix-03

Semi – Structured Interview Guide

Face to face semi – structured interview questions

1. Would you please tell me what your understanding is of the concept of sustainable heritage tourism?
2. What is your role in the current governance model?
3. What are the major institutional / organizational impediments to the successful pursuit of a sustainable heritage tourism planning process?
4. Who should govern the process of tourism development based on the sustainable approaches that are practised today?
5. What are the roles of the public / citizens in this process?
6. What are the roles of NGOs?
7. What is the role of the Ministry of Tourism in this regard?
8. What is the role of religious and political participants in the administration of Sri Lankan heritage tourist destinations?
9. Do you believe that stakeholders should be involved in any tourism governance model?
10. What is the role of the Kandy World Heritage Committee?
11. How do you see the community's role in planning for the tourism development of the ancient city of Kandy?
12. What key strategies would you implement to ensure the continuance of sustainable heritage tourism in Kandy city?
13. Who do you think should be involved in the policy and planning decision-making processes in the ancient city of Kandy?
14. Why are environmental issues important in relation to sustainable heritage tourism planning?

15. Do you think the issues of sustainability and environmental quality are important in an island state that is the dependent on tourism?
16. What is the role of the Central Cultural Fund?
17. What is the contribution of the Kandy Mucipal council?
18. What is the contribution of the National museum and the National Parks organisation to Kandy's heritage tourism?
19. Do you agree that the recent urbanization and construction boom has been unstainable in terms of energy, efficiency, design and land use?
20. Do you feel that sustainable tourism will help to promote regional development in the future?

APPENDIX -04

Approval

Human Research Ethics Committee



Principal Researcher:	Prof Keir Reeves
Other/Student Researcher/s:	Prof Andrew Reeves Dr Michelle Duffy Sivesan Sivanandamoorthy
School/Section:	Faculty of Education and Arts
Project Number:	B15-108
Project Title:	Tourism governance for sustainable heritage tourism in Sri Lankan heritage destinations.
For the period:	26/06/2015 to 01/04/2017

Quote the Project No. B15-108 in all correspondence regarding this application.

Please note: Ethics Approval is contingent upon the submission of **annual progress reports** and a **final report** upon completion of the project. It is the responsibility of researchers to make a note of the following dates and submit these reports in a timely manner, as reminders may not be sent out. Failure to submit reports will result in your ethics approval lapsing.

REPORTS TO HREC:

An annual report for this project must be submitted to the Ethics Officer on:
26 June 2016

A final report for this project must be submitted to the Ethics Officer on:
1 May 2017

These report forms can be found at:

<http://federation.edu.au/research-and-innovation/research-support/ethics/human-ethics/human-ethics3>

Fiona Koop

A handwritten signature in black ink, appearing to read "Fiona Koop".

Ethics Officer
26 June 2015

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SRI LANKA TOURISM PROMOTION BUREAU
(Ministry of Economic Development)

07th October 2014

Mr. Sivanandamoorthy Sivesan
PhD Student
Federation University
Australia.

Dear Mr. Sivesan,
Greeting from Sri Lanka Tourism!

Research on "Relation Between Tourism Governance and Sustainable Tourism Development"

This refers to the previous letter sent by you to the Director General of the Sri Lanka Tourism Development Authority on the above matter.

As per the above letter, I was nominated by the Director General of the Sri Lanka Tourism Development Authority to help to you in connection with the above.

Therefore, I wish to inform you that I will make arrangements to distribute some of the questionnaire of the above research once you finalized the same among the suitable officers as per the research methodology in order to get the feedback from them.

Therefore, please do not hesitate to contact me at any time on the above research and please kindly communicate with me on Email: indrajithdesilva226@gmail.com or Mobile No: 071-2214219 (after office hours).

Thank you,
Yours sincerely,

Indrajith De Silva
Deputy Director/Marketing
Sri Lanka Tourism Promotion Bureau

80, Galle Road, Colombo 3, Sri Lanka.
Tel: +94 11 2426900 Fax: + 94 11 2440001 Email: info@srilanka.travel
Web: www.srilanka.travel

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LIST OF ABBREVIATIONS

BOI	Board of Investment
BMICH	Bandaranaike Memorial International Conference Hall
CCF	Central Cultural Foundation
DA	Department of Archaeology
EEITC	English East Indian Trading Company
ETB	English Tourist Board
GGAG	Good Governance Advisory Group
JVP	Jathika Vimukthi Peramuna
KAA	Kandyan Art Association
KTDB	Kandyan Tourism Development Authority
KWHC	Kandy World Heritage Committee
MC	Municipal Council
LTTE	Liberation Tigers of Tamil Eelam
NCDC	North Carolina Department of Commerce
PMs	Provincial Ministries
SAARC	South Asian Association for Regional Cooperation
SHF	Sigirya Heritage Foundation
SLTDA	Sri Lank Tourism Development Authority
SLTPB	Sri Lank Tourism Promotion Bureau
SLTCB	Sri Lank Tourism Convention Bureau
SLFP	Sri Lanka Freedom Party
TELO	Tamil Eelam Liberation Organization
TAC	Tourism Advisory Committee

UNWTO	United Nations World Tourism Organization
UDA	Urban Development Authority
UNP	United National Party
UNEP	United Nations Environment Program
UNESCO	United National Educational, Scientific and Cultural Organization
VOC	Dutch East Indian Company
WB	World Bank
WHSs	World Heritage Sites
WCED	World Commission on Environment and Development